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All stat'oned preschers in the Methodist Episcoturch are authorised agents for their locality.

The Outlook.

South Carolina has in hand a bard political preblem — how to maintain a republican government by disfranchising the majority of its citizens. The State registers 132,000 black and 102,000 white voters. It is assumed that the whites must rule; and the only way they can rule is by excluding the blacks from office. This is to be the cornersione of their new South — a totally new species of republicanism.

The efficial statement of Mr. Daniels, of the New York Central road, confirms the rumor that America excels England in railroad speed. He shows that the claim of certain Englishmen that the regular trains on certain of their roads are faster than those of the Empire State, is not borne out by their latest time tables. The service on the New York Central excels in rapidity anything in the railway service in England, whether on a spurt or a long run.

At the Republican Convention at Saratoga, the platform committee, under the control of Thomas C. Platt, made no mention of the Sunday closing in New York city. Senator Warner Miller, at the close of an eloquent speech, offered an amendment approving the enforcement of the Sunday-closing the enforcement of the Sunday-closing the convention against license, made amendment, and it was carried patts of mewhelming majority.

Thou, President Rosseveit has closed the dramshops of New York on Sunday, many of the clubs of the city continue to dispense liquor to their members and guests. The question with him has been whether the excise law covers the social clubs of various kinds, or not. The law has never been interpreted by the Supreme Court of the State. A case is now before it, and the decision will soon be rendered. Mr. Roosevelt has endeavored to ascertain the weight of judicial authority on the general subject, and finds it adverse to the inclusion of clubs; but they must be bong fide clubs, not liquor shops under the name of clubs.

For torly centuries the white man scrupulously avoided Africa. Today there is a turn in the tide. One of the most significant facts of our century is the tendency of the white race to the "Dark Continent." At first they went to trade; they now go as colonists. The continent has become dotted with white settlements. Not less than a million white persons have driven their stakes in Africa. The impulse is moving all western Europe — English, Dutch, Portuguese, Italian, Belgian and German alike. Each wishes not only a sphere of influence, but a habitat in the desert continent. It is one of the great providential movements of history, destined to produce more important results in the twentieth century.

In the congress at Cardiff, the other day, the English Trades Unionists, representing a million workingmen, schieved a notable victory over the Socialists who had so long attempted to control the body. Ben Tillet and John Burns were members of the congress. The Socialist leader in the organization for a long time was Keir Hardie, now in this country. He was a member of Parliament, but in the last great overturn lost his seat. The Trades Unions had a full treasury, to which the Socialists wished to obtain access. To do so, they organised

trade councils, which were admitted on equal footing with regular unions. At the congress in Norwich last year, under the lead of Hardie, a collectivist resolution was carried, and the organisation was captured by the Socialists; but this year at Oardiff John Burns and Henry Brodhurst resisted the Socialist element, and bore off a notable victory for conservative trades-unionism.

it was stated at the twenty-fifth annual convention of the Prohibitionists of this State, held last week in this city for the nomination of standard bearers for the coming year, that although the party had been in political existence for a quarter of a century, its vote today was less than when it started. It shows rare courage for this conscientions minority to keep up the struggle. The nomination of so excellent a candidate for gubernatorial honors as Deacon Edward Kendall, of Cambridge, may inspire with new life the somewhat disheartened believers in the utter suppression of the abominable traffic.

The folly of establishing asparais achools for colored people shows itself here and there even in the North. We had a case in Illinois the other day, and now comes an account of another in Jamaica, L. I. The colored residents have joined in an application to the Supreme Court for a peremptory mandamus to compel the Board of Education of the town to admit Negroes to white schools. The application came before Justice Cullen on Friday, and was adjourned for a further hearing. The plea of the board is not based on prejudice against color, but on lack of accommodation for the colored pupils. But this plea is a mere pretence.

The United States battle-ship "Males" was formally put in commission last week at the Brooklyn Navy Yard, where it was built, according to the Act of Congress of Aug. 3, 1886. It was launched five years ago. The "Maine" is a battle-ship of the second class, plated with 12-inch side armor. The two steel barbettes have each the same thickness as the side armor, and the walls of the turrets are eight inches thick. The "Maine" has a length of 31s feet, a breadth of 57 feet, a draught of 21½ feet, and a displacement of 6,648 tons. Its triple expansion engines give 9,000 horse power, and a speed-rate of 17 knots an hour. The cost was \$2,484,503.

is its immense stock of garbage, every great city turns millions of wealth into the lake, river, or ocean. It is a dead loss, and possibly something more. The great difficulty in saving what is valuable in the garbage comes from its mixture with sakes. Col. Waring, the head of the Street Cleaning Department of New York, has promulgated new rules, requiring each family to keep the garbage and sakes in separate barrels. By manipulating the garbage separately, the commissioner expects to save many tens of thousands each year for the city, and also get rid of the whole nuisance. It is an experiment every city will watch with interest. How to save the waste, is one of the problems of modern civilization.

Professor Wortman, of Columbia College, is on a tour of exploration in the dry region of the West. He is accompanied by a class. His design is to study the origin of the fresh-water basins and the forms of life inhabiting the shores of lakes centuries ago. He has already secured a valuable collection of fossils. One of the most important is the skeleton of a prehistoric man, found near the head of Pitter Creek, in southern Wyoming. An exchange says:—

"This region is the bed of an extinct lake, where sediment was deposited for several thousand years. In this lake the prohistoric man was probably drowned. Professor Wortman said he did not attempt to take complete measurements, but he estimated the skeleton to be two and a half feet long, forming an animal about the size and with the general make-up of a species of monkey known in common parlance as the white-faced espuchin."

Whee Liest. Peary made his second exploration poleward in March of last year, a succession of frightful storms accompanied with intense cold (it reached as low as 55 degrees below sero) compelled him to cache his provisions and retreat to the shelter of his camp. He pluckly determined to remain over another year and make a third attempt. Two of his companions consented to share his fortunes. The three returned to St. John's last Saturday with a terrible story of privation, and, so far as exploration went, of failure. Starting on the lat of April of the present year, they reached the spot where the provisions had been cached, but every trace of the cairn raised above the spot had been obliterated by the storms of the previous winter. Though their case was desperate, they pushed on bravely with shortened rations till one of the three lay down exhausted; then they turned back. They were compelled to eat their dogs, and were pinched with hunger. The story of Peary's hardships will best be told by the hero himself. His scientific data are said to be of highest value.

Education in Belgium.

Holland and Belgium, lying side by side, with common interests and opportunities, are antipodal types of civilization. Teutonic, Protestant, industrial, educated Holland gazes intently into the future; while Celtic, papal, inelastic, conservative Belgium turns to the past as the source of wisdom and truth. Advance movements in Belgium have been spasmodic, and effected by outside agencies, while the backward tendency remains inherent and strong. Belm, lying in the forefront of movement, is one of the most backward countries in Europe, thirty per cent. of its people being unable to read or write. The liberal law of 1879 secularized the schools by eliminating from the list of compulsory subjects religious teaching. The priests were allowed admission at stated hours; but, not satisfied with this, they began at once a reactionary movement toward Ultramontanism. In 1884 the Conservatives allowed the communes to subsidize voluntary schools to replace the public elementary schools. In way th e latter were gradually clos so that, at the opening of this year, only 150 were left; and now the government has abolished them all, and gone back to the parochial schools as they were prior to 1879. So ends the spasm of reform under the grip

The Chickamauga Military Park.

Though not a decisive battle Chickamauga was one of the hardest contested of the engagements of the Civil War. The Union loss was 16,179, of which 1,656 were killed, 9,749 wounded, and 4,774 taken prisoners. The Federal army was delayed a little in its onward march, but only a little. Sherman soon moved on to Atlanta and the sea, and Grant to the Potomac and Appomattox. The battle was great enough to entitle the field to become a part of our great military park system. The movement in its favor augurated by Gen. Van Dervier, a brilliant officer in the Army of the Cumber-land, and Gen. Boynton, who commanded the 35th Ohio in the battle of Ohiokamauga. They have succeeded in making the old field a splendid military park. The territory of the Chickamauga field was very large nine miles in diameter. The area includes in addition the summit of Missionary Ridge, and Grant's headquarters in the Chatta-nooga Valley. The dedicatory services on Thursday and Friday last were of an impre ive character. Thousands were in attendtives of the civil and military departments.

A large number of soldiers who fought there, with officers on both sides, were pres ent. Vice President Stevenson represented the administration, and Gen. Schofield the army. The speaking was brilliant — by such men as Generals Howard and Porter, Senators Manderson, Palmer and Gordon, Gov. McKinley, and ex-Gov. Campbell of Ohio. They all spoke well, to an enthusiastic audience of 50,000 people.

The Atlanta Fair.

The New South has inaugurated at Atlanta the most splendid industrial exhibit ever held south of Mason and Dixon's line. For some months the managers have been gathering material from all quarters. Northern as well as southern States are represented in the Fair. The colored people have the opportunity to make an exhibit of their industries side by side with those of the whites. The city of Atlanta has shown marvelous enterprise in making preparation for the Exposition, and praise is especially due to Mr. Charles A. Collier, chairman of the committee of arrangements. Sept. 18, the opening day, was a holiday. The city was full of people. At the Auditorium, where 3,000 people were assembled, the speaking was eloquent. Booker T. Wash-ington had the place of honor and spoke hopefully of the work and prospects of his people. Though lifted but yesterday from dage, they are taking hold of the indu trial interests of the country. Nothing in thirty years, he said, had given more hope people than this exhibition. ables them to show the acquisitions of thirty years of freedom. Among others who spoke were Judge Speer and Mrs. Joseph Thompson, chairman of the Woman's Board. At the close of the speaking President Cleveland touched the button at Gray Gables, and instantly all the wheels in Machinery Hall were set in motion These two remote parts of the country had been placed in electrical touch with each other. At the same time the President sent a congratulatory message.

The Celebration at Rome.

The past has been a festal week in the Eternal City, closing with a commemoration of Garibaldi's entrance on Sept. 20, 1870. The capture of the city insured the unification of Italy and the freedom of religion. The entrance of Victor Emmanuel into the city ended the temporal power. "A free Church in a free State" was the order of Cavour. It has been suspected that the priests had stolen the hearts of the people, but this celebration gives new assarance that the people are true in their allegiance to their new found liberty. They not only retain their love of liberty, they dare to celebrate it in the face of Pope and hierarchy. In the afternoon a splendid monument to Garibaldi on Mount Janionlum was unveiled in the presence of 50,000 enthusiastic people. King Humbert and the royal family, all the court dignitaries and cabinet ministers and numerous deputations of veteran Garibaldians, occupied the places of honor. Premier Crispi delivered an cration, eulogising Victor Emmanuel and Garibaldi as the saviors of Rome from foreign tyranny. "He declared that there was no truth in the allegations that these fites were intended to be affensive to the Pope, who, as the head of the church, needed no artillery to secure its existen Christianity could conquer the world with-out the aid of arms, it was difficult to understand why the Vatican should desire a civil principality in which to exercise its functions. In no State, he declared, had the church so much liberty as in Italy, and Catholics ought to be grateful for this to those who had striven to unity Italy by making Rome its capital. Signor Crispi concluded by saying that if, despite the advantages which the clergy enjoyed, they should violate the laws or vituperate the country, their punishment would be prompt and inexorable." On the same day the Methodist building was dedicated. The American colony was in attendance. The service was led by Bishop FitsGerald, and many clergymen were present. The Italian and United States flags floated from the building. The Italians in America also celebrated the achievement of liberty in the fatherland. In Boston they marched through the streets, stopping at the Oity Hall and State House, and laying flowers upon the statue of Washington in the Public Garden. Fatrictic addresses were made by Raimondo de Leo, of New York, Rev. Gaetano Conte, pastor of the Italian Methodist Church in Boston, the Italian Consul, and others. In both the Old and New Worlds it was a high day for Italian liberty. country, their punishment would be prompt

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THE EPWORTH LEAGUE AT ST. JOHNSBURY.

St. Johnsbury, fair city queen! Upon the hills she has her seat; She girds herself with mountains green, While rivers ripple at her feet.

All Nature smiled when she had birth, And on her face, in living green, So well she set the signs of mirth The laughing dimples still are seen.

Pride of the old Green Mountain State, We come to you and greetings bring; With songs and banners bright we wait, All sons and daughters of the King.

When, hark! she speaks a welcome word:
"Glad Epworth hosts of eager youth,
Look up! Young soldiers of the Lord,
Lift up the banner of His truth!

To the high hills whence cometh strength, Look up, glad children of the King, Then shall you come to know at length The help and courage which they bring."

So for a while we tarry here
And from this mount are loth to go,
Until the call comes, loud and clear,
From needy multitudes below.

Then we must say farewell, bright queen, And homeward turn with pulses stirred; Happier for what our eyes have seen, Better for what our ears have heard.

Ipswich, Mass.

CONVENTION GREETINGS From Presidents of the Conference Leagues.

Rev. L. P. Tucker.

President Vermont Conference Epworth 1

THE Green Mountain State has a fraternal THE Green Mountain State has a fraternal welcome for all the gathering hosts of New England's Epworthians. We may not know your names or homes, but if you wear the Epworth badge, then are we brothers. Into the hcouts that witnessed the heroism of Wilbur Plak, Stephen Olin, Osman C. Baker, and Elijah Hedding, we invite you as a sanctuary where you can rehease your victories and reconsecrate your energies. Your convention is the pledge that the Methodism of New England's future will be better organized, a better exponent of the Golden Bule, more uniformly spiritual, and that the members of Christ's kingdom will be saved from being religious fragments. May the pillar of cloud overshadow your camping-ground!

Northfield, Vt.

Rev. George Hazellen Spencer. hire Conference Epworth League

President New Hampshire Conference Epworth League.

A LREADY at St. Johnsbury in spirit, we have congratulated church and community on the glorious vision of consecrated youth soon to appear to them.

No less heartily we greet and congratulate all other First General District Epworthlans that the convention meets at St. Johnsbury amid Vermont hills in October glory. We pray for a convention that will develop a warmer esprit de corps; that will reveal more definitively the true lines of Epworth League activity; that will inspire individual and chapter dedications to hard work; that will awaken enthusiasm, but will discriminate between effervescence and the new life. God bless the St. Johnsbury convention!

Bomersworth, N. H.

Somersworth, N. H.

Rev. Albert A. Lewis.

President Maine Conference Epworth League

THE Maine Conference, with its 65 chapters THE Maine Conference, with its 65 chapters of the Epworth League, and a membership of 3,700, sends greeting to the bosts who are soon to gather at St. Johnsbury, "beautiful for situation." May such an inspiration be the result of our annual convention of 1895, that all over the hills and valleys of New England we may hear the glad song: the glad song:

Look up, lift up, night is fleein Look up, lift up, day is breakin Look up, lift up, victory comet Our youth are marching on."

Rev. H. E. Fosa.

President East Maine Conference Epworth League.

TAST MAINE balled with joy the birth of the Epworth League, seeing in the new movement the solution of many of the vital questions touching the young life of our homes and churches. Through the five years of its history it has grown in favor with us until to-day the ministry and laity of this Conference, almost without exception, are its stanch friends and warm admirers. We believe the Epworth League is to become the chief recruiting officer of Methodism; hence its providential origin, its marvelous growth, and its allround prosperity, are facts upon which we contractulate ourselves and for which we thank Gcd.

Grd.

The happy relations existing between the church and the League in this section promise great results in the near future, a foretaste of which we already enjoy. May the coming

gathering at St. Johnsbury add to the enthusi-am, consecration and efficiency of the Epworth League of New England! Bangor, Me.

Rev. O. W. Scott.

In the name of nearly 9,500 Epworth Leaguers of the New England Southern Conference, I extend greeting and congratulation to the First General Conference District Convention

ing people's societies. Truly this is the "convention era." Epworthians of Boston East District are called upon to sitend eleven important conventions this year, and this does not include the camp-meeting convocation. We are overdoing the matter. A reaction is beginning. It, too, will go too far. The result must be the destruction of all save the very best. Will the New England Convention remain? We are to see the survival of the fittest. St. Johnsbury to the rescue!

the Fairbanks family, who inaugurated and have managed the Scale Works which bear their name, the town owes its signal growth, beauty and attractiveness. The members of this worthy family have been, notably, Christian men. We use the word "Christian its New Yorks and in the New Yorks." tian" advisedly, and in its fullest significance. They have been more than church-men, more than Congregationalists. All other churches have been generously



Main St., St. Johnsbury, Looking South from Arnold Park.

soon to assemble in the gem village of my own native State. The Genesis of the League is past, and we are rapidly filling the book of Numbers. A million of young Methodists ought to be heard from. They will be. The Leagued host, which is marshaling and mobilising from sea to sea, will prove "organized righteousness," to overthrow "organized wickedness." No more dress parade or sham battles I Oward! Except parade or sham battles ! Onward! Forward! " Look up, Lift up."

Willimantic, Conn.

Rev. C. E. Davis.

President New England Conference Epworth League.

A OYCLONE of conventions! The world, with its myriad societies, is holding a high carnival of conventions. The church has caught the spirit of the world, especially the

THE ST. JOHNSBURY CONVENTION.

THERE is no more beautiful town in New England, if in the United States, than that in which the First General Conference Epworth League is to hold its an-nual convention. Its location and scenery are charming, artistic architecture is not lacking in its buildings, and its social life is pre-eminently sttractive, intellectually and morally. There is scarcely any community with which we are familiar of which so much may be said in sincere praise. The fortunate delegates and visitors to the convention will agree in saying, when they re-turn to their homes, that we have written with commendable restraint. Of course to

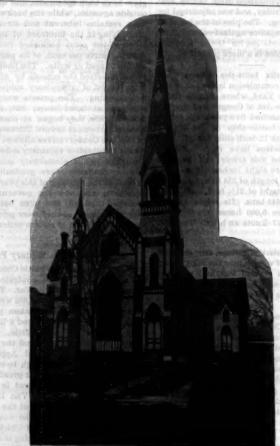
helped by them. The Methodist Church and its ministers have always been the re-cipients of unsolicited benefactions from these princely donors. Every good cause has been aided by them. The schools of St. Johnsbury, its libraries, and magnificent public buildings, are monuments of their unstinted muniticent

In President Julius H. Seelye's baccalaureate before the graduating class of 1882 of Amherst College he spoke upon the need of right living in order to right thinking. As illustrating his discourse he spoke these words, referring to the town of St. Johnsbury, of whose social condition he was a great admirer: -

great admirer:—
"I know a village, a city set upon a hill, which might be truly called a light of the world. Inventive thought and busy labor have built up there an industry of vast proportions. Its manufactured products are found to the ends of the earth, and are valued everywhere, not only for the skill shown in their invention, but for the accuracy and the honesty shown in the minutest details of their construction. Length of days has been in the right hand of this industry, and in her left hand riches and honor. But the years have not been spent, nor the wealth amassed, in self-aggrandizement. The lengthened years have been years of servicy. nor the wealth amassed, in self-aggrandizement. The lengthened years have been years of service for others, and the gathered wealth has flowed in streams which have made the wilds were rejoice. The village where this indust is established is well-nigh as conspicuous for its schools, its churches, its library and its art museum, as for the industry which has established and nearthed these. But most conspicuous of d these. But most conspicuous of and nourishe all are the virtue, the peace, the contentment, the social order which prevail. Around the great manufactories there the laborers occupy their pleasant homes with peaceful hearts. No mutterings of the war between capital and labor, so rife elsewhere, have ever been heard there.
The capitalist there has not only been the truest friend of his laborers, but he has made this plain in such unnumbered ways that the laborers see that all his profits inure to their advantage, and that they are truly in partnership with him. In all this there was doubtless a wise pol-icy, but no policy ever led to results like these. It was Christian faith and love in the outset, it was the following of Jesus Christ, which had all this light of life."

And the distinguished editor, Col. J. W. Forney, after visiting the town in June of 1880, thus wrote to his own journal in Philadelphia: —

"Turning our horses back to the gate, we drove into the better parts of the town. The order of the factory is surpassed in the village. There are no beggars on the streets, no badly dressed people, no bad roads, no taverns or drinking men; cleanliness, thrift, refinement and peace prevail on every hand. On the main street, a broad elm-lined avenue, you have residences as perfect as the choicest homes in School-house lane, Germantown; Cambridge near Boston; Yonkers, New Tark; Monument Square, Baltimore; Euclid Avenue, Cleveland; or the palaces along the Hudson; a wealth of flowers, a splendor of sward, tall ranks of trees that look as if the century crow had slept in them, and at intervals a galaxy of churches and plablic buildings; among these the public library, the picture gallery, a noble court house, the acad-emy, granite churches, the soldiers' monument, It was a group of natural and artisticuty, a comparison of wealth and art, that beauty, a comparison of wealth and art, would have done credit to the environs would have done credit to the environs of a great city, dedicated and reserved to education, science and opulence. And as I looked upon the scene it was hard to remember that half a century ago this very spot was the home of a poor, simple, industrious, frugal people, who in



Grace Methodist Episcopal Church, St. Johnsbury.

Grace Methodist Episcopal Church, St. Johnsbury, Vt., was organized with 34 members, Dec. 3, 1896, by Rev. S. Chamberlain, presiding elder of what was then Danville District. Rev. Alonzo Webster, pastor at St. Johnsbury Centre, was put in charge until Conference, when Rev. H. F. Forrest, now of Chelsea, Vt., was appointed pastor. He remained one year, and was succeeded by Rev. David Packer. During this year a church was built which served the people well until 1883, when, practically, a new church was built — the present edifice. In 1880 a large and commodious parsonage was erected on the same lot with the church, and furnished with every modern convenience. In 1891, during the highly successful pastorate of Rev. G. M. Curl, now of Concord, N. H., an elegant and coatily pipe organ was placed in the church. Grace Church fills a large place in the heutiful town of St. Labach Cit.

gant and coatty pipe organ was piaced in the control.

Grace Church fills a large place in the beautiful town of St. Johnsbury. Situated in the very centre of population, it is easy of access from every side. It has a large body of intelligent and faithful adherents who are behind mone in their loyalty and generosity to all the interests of the church. It is foremost in the Conference in its gifts to all the henevolences. It is especially interested in missions, partly, perhaps, because it is the home church of Rev. E. W. Parker, D. D., of India.

India.

Besides those named above, it has had the following pastors: Revs. H. W. Worthen, H. P. Cushing, Isaac McAnn, E. A. Titus, E. C. Bass, J. W. Walker, H. C. Sheldon, H. A. Spencer, A. L. Cooper, D. E. Miller, A. M. Folger, H. F. Austin, E. S. Locke, E. W. Culver, L. L. Beeman, T. P. Frost, C. W. Bradlee, W. S. Smithers, and the present pastor, Thomas Tyrie.

ummer gathered their little crops into their inted barns, and in winter had no other sepainted naries, and in winter and no occupants but bear hunts and sleighrides, and little more education than what they could extract from the old primer and the older Bible; where a railroad was as unknown as an earthquake, and a library as much a curiosity as a

We are happy to present these excel-lent views of St. Johnsbury, and the faces of three of our Methodist ministers who are closely connected therewith.

tian civilization for that benighted land. That India should be subject to and gov-erned by Great Britain, was not sufficient to realize his conception of the relationship to be secured; but there were solemn national obligations involved which concerned the moral welfare of the subject peoples. To one who was talking with him about this time concerning his profession, he said: " I do not become a soldier to win laurels; my object is to do good."

ton, after having once refused it. Here opened out before him a wide field happily adapted to his character and genius. He had been very popular in his ministrations at Cheltenham and St. Ebbs, great numbers of young people and especially of students being attracted by his presenting. Brighton was then, as now, a fashionable summer resort, and there was likely to be in the season a multitude of pleasure-seekers, persons of no particular aim or any high moral purpose — a kind of people with whom he had very little sympathy, and for whose regard he was not particularly desirous.

whose need was the greatest. To one who had written an appreciative letter concerning one of his discourses, he repiled: "I do not conceal from you that it gave me pleasure to hear that what I said on Sunday had been felt, not that it had been admired. God knows that is not the thing that would give me joy. If I wanted that, I should write and act very differently from what I do."

Mr. Robertson's sermons were never myritten before they were preached. My

Mr. Robertson's sermons were never written before they were preached. My impression is that he did not even make a previous sketch of them. But they were carefully thought out unquestionably, and then it must be remembered that they came from a full mind. There was no need that he should fix his language or take much pains in premeditating his illustrations. Hence there were no artificially well-balanced sentences, no sounding periods or anced there were no arrancially well-bal-anced sentences, no sounding periods or stilted language. For the most part the utterances were short and crisp, the lan-guage natural and simple, but sometimes almost burdened with thought, yet so clear that the commonest intelligence could ap-prehend it, and, withal, informed and vital with divinely spiritual feeling.

He manifested

A Deep Interest in the Workingmen

A Deep interest in the Werkingmen, and joined heartily in all efforts for their improvement and elevation. He was as far as possible removed from the character of a demagogue. His constitution and early environment would naturally produce a tendency toward that of an aristocrat, though in the best sense. But as a minister of the Gospel he regarded himself as sent to those who especially needed help, and in this respect he conferred not with flesh and blood. The position he took and the views he advocated provoked much hostility, and there were those who did not hesitate to accuse him of communism and other abhorrent codal heresies. But the influence he exerted was widespread and beneficent to a remarkable degree. It was not that influence which promotes discontent and class antagonism, but such as inspires manly self-help and promotes intelligence through organisation. It was wonderful how helpful he was, and how thoroughly his efforts were appreciated by the workingmen themselves. This came not from stooping to their prejudices, or humoring their conceits. There he was as likely to rebuke as any man could be. No franker man ever lived. But he presented to these people greatethical principles thoroughly imbued with the spirit of Jesus Christ and binding alike on all classes of human society.

It was inevitable that such a man, with such broad intelligence and such a genuine independence, and so unconventional in his convictions, should at many points.

Stand Apart from his Fellow-man

He always recognized this, and felt his own isolation. It is a frequently-recurring sentiment with him, though not so frequently expressed. He held that this was almost essential to one who has clear conceptions of his own mission in the world, and who is supremely true to his vocation. This view is atrongly brought out in his sermon on "The Loneliness of Christ." This characteristic of Mr. Robertson must not be construed as implying that he was morose or misanthropic. His sympathies were very warm and very far-reaching. Few men have had more devoted and more earnest friends,



The Fountain, Arnold Park.

FREDERICK WILLIAM ROBERTSON.

Rev. G. M. Steele, D. D.

THE man whose name is given above

One of the Most Noted and Brilliant Preachers

in the Established Church of England about the middle of the present century. Though dying at the early age of thirty-seven, and though a generation has passed away since, yet his influence through his printed dis

ourses and other writings is still unspent. He was the son of an officer in the British Army, and was born in London in 1816. The first five years of his life were amid military surroundings, and he appears at that tender age to have imbibed the higher and noble characteristics that belong to the military life. He early developed the traits of manliness, generosity, purity and trethfulness. His education began in his home under the careful direction of his father. He afterwards attended a gram-mar school in Beverly, and a little later was for some time on the Continent where he studied the classics under an English tutor, and also was a pupil in a French seminary where be laid the foundation of a very accurate knowledge of the French language. sequently he was in an academy in Edinburgh, where he gave evidence of unusual scholarly ability.

His mind at first inclined strongly toward the military vocation; but even at that time there was a devout religious purpose which ran through and mingled with this inclination. His father, for certain reasons, did not favor this disposition, and having thoughtfully considered the boy's devoutly religious spirit, proposed that he should enter the ministry. He very decid-edly answered, "Anything but that. I am not fit for it." It was his conception of the exalted character of the calling mingled with his own humility, and not any aversion to the work, that prompted the re-

His father then determined to prepare him for the profession of the law, and he was articled to a solicitor with whom he remained a year. But his health suffered, and his aversion to the business was so great that it was given up. Again there was manifested his strong proclivity to the military calling, and his father so far yielded as to make application for a place in the East Indian service. His name was placed ary rea enraptured at the thought, and began en-thusiastically to study and prepare for his work. It is in keeping with the religious tendency of his mind that, as a part of this preparation, he should study up the history of Indian missions and gain all the information accessible to him on the Hindu religious systems. Clearly enough he med to be not merely an approved military ofer, but to make whatever influence he might acquire felt in the direction of ChrisBut while waiting for his assignment, his Views and Feelings Underwent a Great Change.

His indisposition to enter the ministry ceased, and he was drawn strongly in that direction. The outcome was, that he entered Oxford University, and in due time took orders. In the University he gave evidence of those remarkable qualities which afterwards characterized his public which afterwards characterized his public life. It was the time of the Tractarian movement, and he was intimately associated with some who became its leaders. But he appears to have though he never joined in the denunciation of its supporters, whose honesty and independence he appreciated and defended. But he not only convinced himself of their error, but set on foot measures to counteract the spread of their doctrines. He studied the Scriptures deeply and systematically, and his knowledge of them became almost phenomenal. His reading was wide and varied, though not severe; but he never aspired to college honors. His religious views at this time, and some years after his entrance upon his

But the town had a large permanent population, and among them great numbers of workingmen. He attracted all classes, and though his independence of all party trammels in church or state, his settled purpose to follow his convictions wherever they might lead him, and his clear, sound judgment, often brought him into conflict and sometimes into antagonism with prominent individuals and whole classes, still his power for good was felt widely in all the community. It was a brief ministry—only about six years—and much of the time he suffered from physical disability of a painful kind; but as one reads the account of his activities, it seems like the record of a long life filled with earnest work.

I have spoken of his

Popularity as a Preacher.

But this must be regarded in a sense not commonly attributed to it. He did not at all crave this reputation; on the contrary he deprecated it, and it was distasteful to him. The arts of a rhetorician, the striving for elecutionary effect, declamation in the pulpit or on the platform — for all these he felt semething akin to contempt. That he nad a good voice and had trained himself



BIRILISt. Johnsbury Academy.

ministry, were those of the Evangelical school with a leaning to Calvinism. A great change took place in his theological belief subsequently, but it came about through deep thought and by following steadily his convictions, as from his very constitution be was sure to do.

But he could never be an ecclesiastical or a theological partisan. It was not in the nature of the man. Probably if it were necessary to locate him theologically, his views would be found to coincide somewhat nearly with the better clease of the Broad Church. There was, however, little of their latitudinarianism about him. He had an intense spiritual vitality, and a zeal for practical Christianity seldom excelled.

He was ordained in 1840, and became a curate in Winchester. Later he was at Christ's Church, Cheltenham, and still later at St. Ebbs, Oxford. Within these years he visited the Continent and spent some time. About 1847 he accepted an invitation to the perpetual curacy of Trinity Chapel, Brigh-

to a reasonable and sensible use of it, it is natural to presume. As for the rest, he was a man of large intelligence, of unusual intellectual power, of intense convictions, and of a profoundly devotional spirit, as well as great faith and trust in God. Withal he had a message to men—to no section or sect, to no class or coterie, but to men, sinful, selfish, ignorant, tempted, erring, wrong-headed and wrong-heated, to men and women unfortunate, misled, distressed wrong headed and wrong hearted, to men and women unfortunate, misled, distressed and miserable — and he was in dead earnest to convey this message to them. Hence there was a simplicity, a sincerity, a directness and power in his utterances that went straight home to men's minds. It did not set them to admiring the speaker or his speech, but it did make them think and feel. There was nothing sensational except what was incidental and intrinsic to the message itself. There was, withal, a genuine sympathy, not oftendeclared and asserted, rather repressed than expressed, but yet all the more effective for those

and his delight in their companionship was almost intense. Still, his views of life and duty and responsibility were somewhat unique, and he leit no disposition to accommodate them even to those who were nearest and dearest to him. To a good but rather pragmatical woman who objected to a certain act of his and who had tried to show him that it did not meet with popular approval, he replied, "I don't care." "Do you know," said she, "what became of don't care?" "Yes," he replied, "he was crucified on Calvary."

He was a man of a wide range of culture,

Calvary."

He was a man of a wide range of culture, and could command all its resources and apply them to the wants of those whom he served. He was especially familiar with the Scriptures, and with all the branches of study which could aid in their understanding. His was a life with many sorrows, but also with many and great joys—a beautiful, earnest, most beneficent life; and "being dead, he yet speaketh."

Auburndale. Mass.

Auburndale, Mass.

The Epworth Zeague.

New England District.

Edward M. Taylor, President, E. O. Thayer, 1st Vice-President I. P. Chase, 2d Vice-President, St. Johnsbury Centre, Vt. W. J. Yates, 3d Vice-President.

E. P. Herrick, 4th Vice-President, Springfield, Mass. Merritt C. Beale, General Secretary,

Wm. M. Flanders, Treasurer, Newton Centre, Mass. Mrs. Annie E. Smiley, Supt. Junier League. Ipswich. Mass.

THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M, Taylor.

THE committee on the program for the ST. JOHNSBURY CONVENTION

has finished its work, and by this time the literary bill of fare is in the hands of the various chapters. The committee has been one year in preparing this feast for the Leagues of the New England District, and we now close our labors with the general invitation: All ye that do truly desire to make this convention a success and partake yourselves of the mind and heart nourishment furnished in this feast, come with us

Come with a spirit of Enthusiasm Come with a spirit of Thanksgiving. Come with a spirit of Consecration. Come with a spirit of Prayer.

Oh, may this gathering be a pentecost to our souls and a benediction to the whole General District!

" Let Him to whom we now belong, His sovereign right assert; And take up every thankful song And every loving heart."

THE NEW LEAGUE READING COURSE.

It is with pleasure that we call the atten-tion of our Leagues to the new Epworth League reading course just issued from the press of Hunt & Eaton. It is a beautiful set of books both in make-up and binding. High praise is due to our publishing house for the artistic manner in which these volor the arcastic manner in which these voices are presented to our young people. For the student's "den," or the library shelf of the general reader, these books will prove to be an object of beauty to the eye and a source of instruction and inspira-tion to mind and heart. They are published

"Pushing to the Front," by Orison S.
Marden. This book should be read by every
young person in Methodism. It is full of
examples and illustrations, showing how a boy or girl "longing to be somebody or do something in the world," has a chance, how-ever discouraging their circumstances may be. It also opens a rich field of illustrative

matter to the public speaker. There is not a dull page in the book.

"Sketches of Mexico," by John W. Butler, D. D. Here is a book full of meat, perhaps not too strong for babes. Most of us know very little about Mexico save what we learned in public schools, where history told us about American soldiers following the stars and stripes into the halls of the Montesumas. Mexico is our "next-door neighbor," and the youth of our day know very little about her; but notwithstanding this, she is a very interesting country — some think the cradle of American civilisation. The reader will find this book packed with instruction presented in a very pleasing

"The Prayer that Teaches to Pray," by Marcus Dods, D. D. This is a series of ad-dresses on the Lord's Prayer, and in this concise and able form should secure a place in the library of every praying soul. This book enters the soul of the reader, and from that sacred place drops the plum of thought into the very heart of this model prayer. No one can read the book without having revealed afresh the practical and spiritual import of these great words of our Master, Christ.

" My Brother and I." In this volume Rev. W. I. Haven has compiled a series of select papers on social topics. They are taken from the writings of the most renowned authors of the present day in the various field of sociology. They have been relacted with great care from in extension. selected with great care from an extensive

course of reading. Mr. Haven has put con-science into his work in the preparation of this volume. It is a subject pressing close to the life of every thinking being at the pres-ent hour, and no young person can afford to be ignorant concerning these questions. They are the problems for future citizenship, the practical forms that the kingdom of God is taking in the current life of humanity. is taking in the current life of humanity. This book is timely, and will open to the young people of our church new and worthy fields of endeavor.

Two dollars will place this set of books in the library of any League chapter, and a better use of \$2 cannot at present be made.

22 Copeland St., Roxbury.



Rev. Joseph Hamilton

REV. JOSEPH HAMILTON, of St. John DEV. JOSEPH HAMILTON, of St. Johnsbury, son of James and Mary Hammond Hamilton, was born in North Gore, P. Q., May 12, 1839. His early education was received at La Chute Academy, in Canada. He came to Vermont in 1855 and joined the Vermont Conference on trial in 1866. He has been stationed at Marshfield, West Berlin, Waitsfield, Plainfield, Groton, Rochester, Wilmington, West Fairlee, Woodstock, White River Junction, and Northfield. A church coating \$5,000 was built furing his pastorate at Waitsfield, and at Woodstock \$3,200 was raised for repairs. While at White River Junction a church was organized at Olcott and \$2,000 was raised for a church edifice costing \$3,000. He was appointed presiding elder of St. Johnsbury District in 1862, and immediately the district began to feel the force of his executive ability. He is a born general and distely the district began to feel the force of his executive ability. He is a born general and has the faculty of getting the churches to work; is fertile in plans, working in many dif-ferent ways to accomplish the desired results; is enthusiastic in the Epworth League move-ment; is an inspiration in all the conventions; is a man filled with the Spirit, who believes that the church is strong only as it is spiritual; is a clear preacher, and gets at the heart as well as the mind by incidents and illustrations taken from a ripe experience. The district has infrom a ripe experience. The district has in-creased in membership, in number of churches and Epworth Leagues, in benevolent contribu-tions, and in effective service each year of his administration. He is never idle, but is always planning and working for the good of the church and for the salvation of the people.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.

MEMBERS of the Epworth League who were so fortunate as to have a vacation this summer are now at home again ready for work. If we were faithful to our Master while away, our religious zeal needs no awakening. If we took a rest from Ohristian activity, we need to make a new

Christian activity, we need to make a new start at once, without waiting for "special meetings" to begin.

This is the season when thrifty people are getting ready for the winter. Merchants buy new stocks of goods; farmers make things snug about house and barn; and housewives do their fall cleaning and preserving, and get stoves and furnaces ready to meet the frosty weather. It is also the best time for churches to

Make Preparation for Revivals.

Instead of waiting for the Week of Prayer, Epworth Leaguers ought to begin praying for Holy Ghost fire. If every one would take a pledge to spend at least ten minutes in earnest, private devotion before every public prayer-meeting, the individual coals kindled would make a mighty fire in the spiritual furnace of the churc

The best source of fuel for this fire is the Bible. If Leaguers, instead of condemning the topics as too dry, would devote themselves to earnest study, and, for a few months at least, make the League meetings times for searching the Scriptures, the Holy Spirit would find some material to set on fire. The results would be seen in intelligent praying, fresh, thoughtful testimonies, the sanctification of believers, and the sav-

Other advantages of beginning early in the season preparation for revival would be the utilization of the most nearly perfect weather that New England enjoys, and the side-tracking of fairs, suppers, and other schemes for raising money in the churches. The special services of the midwinter months would not be obliged to overcome the baleful influences of these things. Sanara are street the objects of the services of these things. tan expects the churches to be active in January. Let us forestall his plans this year and conquer him by a surprise attack while he is congratulating himself on his

> Dept. of Mercy and Help. Rev. I. P. Chase.

Second Vice President.

THIS department has done much toward answering the question, "What shall we do to entertain the young people?" As a result the Epworthians are now entertaining the question, "What can I do for Jesus?" This opens an ample field for thought and effort. Yet they do not falter in view of the magnitude of the work, as the reports of the year now closing will show. We expect they will be in advance

of any previous year.
But what of the future? Brighter and better. Enlarged usefulness. That we may
be fully equipped for this noble work, let
us seek for the baptism of love, holy en-

thusiasm and courage. Then, under the leadership of the Holy Spirit, we shall,—

1. Seek for the sick and suffering, and ninister to their needs with the holy purpose in our hearts to encourage believers and lead the unsaved to Christ.

2. Be successful advocates of a gospel temperance that is able to keep the young and save the unfortunate.

3. Be wise in distributing tracts that shall with God's blessing bring forth a plen-4. Be tender-hearted toward the needy, and with a Christly spirit do what we can

5. Strive to lift up the fallen and lead them to Christ who is able to make and

them pure. Watch for opportunities to help those

who are out of employment.

Let us praise God for the privilege of

Sick Or Bilious Headache **Cured by Taking**

Awarded Medal and Diploma At World's Fair.

Ask your Druggist for Ayer's Sarsaparilla.

THE DOCTOR'S COLUMN.

B. H. D., Boston. — Have a lameness of the right limb between the knee and hip. Have suffered for some time. Please advise.

Take Medulline, extract of the spinal cord, in five-drop doses, three times daily, on the tongus. Once or twice a week take a dose of Natrolita-ic Saits.

io naits.

I. M. Buffalo. — I enjoy a hearty meal, but have that full feeling. Can you state a good remedy?

A teaspoonful of Gastrine after each meal.

Jamb., New York. — For your nervous trouble, take Cerebrine, extract of the brain, in five-drop doses, three times daily, on the tongue. Ayold spices and alcohol.

C. K. fit Lenis. — I have not

C. K., St. Louis. — In the cold weather I am troubled with "abort windedness" and muscular rheumatism. What can I take?

Pebricide Pills, one, three times daily, for two reeks; then Cardine, extract of the heart, in bree-drop doses, on the tongue, twice daily for month. Report in six weeks. Z., Phila. — What can I take for dyspepsia?

Gastrine, a teaspoonful after each meal, three times a day.

K. M., Albany. — Send full name, will advise by mail.

Med. Dept., Col. Chem. Co. W. T. PARKED M. D.

THE ANIMAL EXTRACTS. CEREBBINE, From the Brain. MEDULLINE, From the Spinal Cord. CARDINE. From the Heart. TESTINE, OVARINE, THYROIDINE, Dose, 8 Drope. Price, Two Drachms, 81.35.

Dose, 8 Drops. GASTHINE.

A new and valuable remedy for Dyspepsis, 81.35.

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50 cents. NATHROLITHIC SALTS.

For Habitual Constipation, Torpor of the Bowels and Inaction of the Liver, 50 cents.

COLUMBIA CHEMICAL CO.,

BROOKLYN, N. Y., February 8, 1895.
The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. J add my name to the "PASS-IT-ON-SOCIETY!" Sincerely yours, REV. J. M. FARRAR, D.D.

BOOTHS OMEI DRI-AYR

The phenomenal success of Hyomel has been built up largely on the personal recommendation of those cured. From the sale of one Inhaler outfit, we can trace, in some instances, the sale of fifty others.

PRICE (by mail) \$1.00.

Dear Sir:

(Care Jordan, Mash. April 20, 1894.

I had cartarris for twenty-years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen hankerchiefa per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomelin December, 1893, and it two weeks I was entirely—and now after four months and no return of the disease, I can say, permassersidy—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to endorse this statement. Yours for the cure of millions,

ELVIERA E. B. GIRSON.

Endorsed, Then D. Jordan.

PRICE (Dy MRAI)

TEMPLE COURT, NEW YORK CITY, November 16, 1894.

My DEAR Mr. WYCKOPF—On your suggestion, I procured from your friend, Mr. Booth, one of his pocket inhalers. It has worked like a charm. The bronchitis has entirely disappeared, and, thanks to you, is the first thing I have found in ten years that has given purmanent relief. Cordially your found in ten years that has given purmanent relief. Cordially your WILSON.

W.O. Wockoff, Eag., Practical Resentations.

[The above letter to the late W. O. Wyckoff, Esq., President Remington Typewriter Co., from Hon. Francis H. Wilson, Member of Congress, speaks for itself. The letter is published with the convent of Mr. Wilson.]

PUBLIC SCHOOL No. 37, BROOKLYN, February 21, 1895.

Hyomei is a wonderful compound. A few inhalations almost instantaneously banished my asthmatic trouble. I was first led to use it by the startling testimony of intimate friends.

GRO. L. A. MARTIN, Principal Public School No. 37.

By inhalation only, the

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of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever and Whooping Cough.

Hyemel is a purely regetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyemel, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minusest air cells, is alowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives issuediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

city. Mass Bahaler Outfit, Complete, by Mail, \$1.00 (consisting of pecket inade of decdorised hard rubber, beautifully polished, a bottle of Hyemel, a dropper, and full directions for using). If you are etill skeptical, send
address, and my pamplete shall prove that Hyemel does cure.

you open to conviction? Consultation and trial treatment free at my office. R. T. BOOTH, 18 East 20th St., New York.

porking for Him in the Mercy and Help department. I would like to meet every second vice-president in New England at the First General District Convention, to held in St. Johnsbury, Vt., October

St. Johnsbury Centre.



Pastor of Grace Church, St. Johnsbury

REV. THOMAS TYRIE was born in Perth. REV. THOMAS TYRIE was born in Perth, Scotland, but came with his parents to America when but an infant. His boynood was spent in and near Boston, where he attended school. He enlisted, when only alxteen years old, as a private in the First New Hampshire Cavairy, and was twice promoted. He fitted for college at Tilton, N. H. He joined the Maine Conference in 1879, was transferred to the New Hampshire Conference in 1883, and stationed at Somersworth, Plymouth, and Garden St., Lawrence. He was transferred to the Vermont Conference in 1894, and stationed at Grace Church, St. Johnsbury. In this pastorate he has been notably successful, commanding the attention, notably successful, commanding the attention, hearty approval and support not only of his own church, but of all the churches of the town. As church, but of all the churches of the town. As a prescher he maintains a high standard for thoughtful, scholarly and impressive sermons. A wise administrator and loyally devoted to the pastorate, it is not surprising that he is making a large place for himself in one of the most enjoyable pastorates in the entire connection.

Dept. of Junior Work. Mrs. Annie E. Smiley. Supt. Junior League.

A Junior Workers' Parliament at the St. Johnsbury

THE Juniors have not been forgotten L by the program committee of the St. Johnsbury Convention. While the other departments of the Epworth League are enjoying, each, its department hour, the Junior workers and sympathisers are to meet together for a workers' parliament. This, in spite of its formidable name, is nothing less than a series of short talks by ntative workers on various lines of work, followed by a free discussion, in which all will be invited to take part. Thus a number of questions will be answered without taking time for a question drawer. The following persons have been invited

The following persons have been invited to take part, and, though all may not be able to be at the Convention, most of them, I think, will be present: Miss Elizabeth Northup, Waltham, Mass.; Rev. G. H. Clarke, Malden, Mass.; Miss Cora Sargent, Lyndon, Vt.; Mrs. E. H. Thompson, Lebanon, N. H.; Miss Isabel Allen, Portland, Me.; Mrs. C. H. Talmage, Leominster, Mass.; Miss Edith A. Chapman, Somerville, Mass.; Mrs. H. W. Hastings, Worcester, Mass.; Miss Mabelle Lovell, Brockton, Mass.; Miss Nellie M. Knowles, Lynn, Mass.

These speakers will discuss Junior League music, use of the blackboard, good order and discipline, Junior mission bands, and other important and interesting phases of the work.

I hope our Junior superintendents will make special efforts to attend the St. Johns bury Convention. The whole program will be full of inspiration to Junior workers; for children are only little men and women, and methods which have proved successful in our senior Hyworth League chapters, can generally be adapted to the needs of

If we go on working in our own little corner, without ever looking out on the wide field, we are apt to become narrow and our work barren of results; but if we sometimes go out and see what others are

doing, we are ready to come back and take up our own work with new courage and

SIXTH ANNUAL CONVENTION Pirst General District Epworth League. St. Johnsbury, Vt., Wednesday and Thursday, October 2 and 3, 1895.

PROGRAM.

2 P. M., Preliminary session in Methodist Epis-copal Church. Addresses by President Rev. Edward M. Taylor, of Boston, and Rev. Will-ard T. Perrin, of Boston. This session will be of great value to those who arrive by morning trains.

7.30 F. M., Music Hall. Addresses of welcome by Rev. Thomas Tyris, of St. Johnsbury, and Rev. L. P. Tucker, of Northfield, Vt. Re-sponse by President Taylor. Address, "The Lost Idea," Rev. F. C. Haddock, D. D., Mid-Lost Idea, dietown, Conn. Thursday.

A. M., Sunrise meeting at church. Rev. George S. Butters, Fitchburg, Mass., leader.

A. M., Sermon, Rev. Wm. J. Thompson, Wor-cester, Mass. 10.15, Address, "The Average Man," Rev. C. W. Parsons, D. D., Portland, Maine. 11.15, Address, "The New Patriot-ism," Rev. Franklin Hamilton, Newtonville,

P. M., Business; reports of officers. 3, Address, "Amusements," Rev. Charles Tilton, Springfield, Mass. 3.30, Address, "Reverence in Art," Rev. Charles W. Holden, Pawtucket, R. I. 4, Address (topic to be announced), President J. M. Durrell, Tilton, N. H.

.30 P. M., Junior Workers' Parliament, conducted by Mrs. Annie E. Smiley, Ipswich, Mass. Junior Superintendent. The following-named Junior Superintendent. The following-named Junior workers have been invited to assist: Rev. George H. Ciarke, Malden, Mass., Miss Cora B. Sargent, Lyndon, Vt., Miss Mabelle Lovell, Brockton, Mass., Mrs. C. H. Talmage, Leominster, Mass., Mrs. E. H. Thompson, Lebanon, N. H., Miss Isabel Allen, Portland, Maine, Miss Edith A. Chapman, Somerville, Mass.

7.30 F. M., Music Hall. Addresses: "The Conquest of the Twentieth Century," Rev. George K. Morris, S. T. D., Professor in School of Theology of Boston University; "Our Outlook," Rev. Roscoe L. Greene, D. D., Somerville, Mass. Adjournment to the church for the segment of how communion and consistency. the secrement of holy communion, and consecration, conducted by President Taylor.



Pastor at St. Johnsbury Centre.

Person Chase, was born in Berlin, Vt., May 20, 1845. Under the care of faithful Christian parents, he was converted and joined the M. E. Church when twelve years of age. His early life was spent on the farm and in the dis-

IVORY SOAP

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

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trict schools. Later, he was educated at New-

bury Seminary.
In 1866 he married Mary E. Drew, of St. Johnsbury, daughter of Rev. Holman Drew, of the bury, daughter N. H. Conferen

N. H. Conference.

Conscious of a divine call to preach the Gospel, he tried to answer it by earnest work in the Y. M. C. A. and in the Sunday-school. Later he gave himself to the work of the ministry, and joined the Vermont Conference in 1882. He has been stationed at North Danville, Woodbury, Sheffield and Wheelock, Irasburgh and Coventry, West Fairlee and Ely, Westfield and Lowell, and St. Johnsbury Centre, where he is serving his third year.

his third year.

He is devoted to his great aim — to lead souls to Christ and the church to a high Christian experience and usefulness. His devotion has been bleat of God. On each of his charges he has seen souls converted and upon several there have been widespread revivals. He has helped develop some of the beat working church mambers on this district.

He has been identified with the young people's He has been identified with the young people's movement since its beginning, is serving the second year as second vice-president of the first General District, and the fifth year as president of St. Johnsbury District Epworth League. Through his influence and leadership a large force of young people on St. Johnsbury District are developing into strong Christian men and women, and are already doing a grand work in and for the church.

Fresh from the Field.

Rev. F. N. Upham

In Rescue Work.

At Morgan Chapel, Boston, the Epworth Leaguers of the city are doing a great work. Every Saturday evening some chapter furnishes an hour's entertainment, to which every one is invited. At its close a number of consecrated young workers remain and hold a vescue serve ice, keeping it up till the saloons close. Rev. E. J. Helms and his faithful wife are doing magnificent service for God in this strategic point of our great city. In the work our Ep-worth Christians are sharing labor and reward.

Swedish Epworthlans.

The Swedish New England Epworth League has just held its annual convention at Worces-ter. It was the greatest convention of young people ever held among the Swedes. Rev. H.

Travel Tickets Everywh
Escorted Parties. Inclusive Charges.

NILE and PALESTINE. Monthly.

BAPTIST PILGRIMAGE led by Rev. T. T. EATON, D. D., LL. D. Feb. 13th, S. S. "FULDA." TO THE OBLENT, an ideal pligrimage, absolutely first-class party, led by C.E. BLACKALL, M. D., D. D., Editor of Am. Bap. Pub. ec. S. S. "Normannia," Feb. 19, 1886.

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THE CARDINAL-FLOWER.

Deep-colored wonder of the forest glade,
Edging the brook. Upon a fragile stem
Here Autumn lifts a marvelous diadem—
Daughter, one-half of sunshine, half of shade.
All the lush summer's bounty went to fill
This jewel-bloom—its forces to distill
This rich-wrought garment, recklessly displayed.

What queen of old was ever so arrayed?
Thine is the climaxed glory of the year.
When dark decay and bosoage dun and sere
Disturb the heart, by deathly doom dismayed,
Hope starts to see this miracle so near.
And fronts the year's departure unafraid.

-JOEL BENTON, in The Outlook.

Thoughts for the Thoughtful.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

- Susan Coolidge.

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong, and young, preserves from decay, and renews life.—James Freeman Clarke.

In looking forward to future life; let us recollect that we have not to sustain all its toil, to endure all its sufferings, or to encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last; if one could be sustained, so can another and another.

Jane Taylor.

Although today God prunes my twigs with

yet doth His blood nourlsh and warm my root; Tomorrow I shall put forth buds again, And clothe myself with fruit.

Although today I walk in tedious ways, Today His staff is turned into a rod, Yet will I walt for Him the appointed days And stay upon my God.

-Christina Rossetti.

Fronting the sea at Ostend is the famous Digue, with a strong glacis of solid mason-ry, intended as a powerful and permanent dike to guard the land from the encroaching waves. Its top is one of the most thronged promenades in Europe. From the bottom of the sea it was built up, block on block, in massive strength, until it stood and now stands breasting the angry surges of the North Sea which roll in thunder upon the coast of Beigium, and dashing them back in broken and glittering spray. And so it is with the upright character. Slowly and firmly it is builded, block on block, until it stands and will always stand in enduring strength. The tides of prejudice and passion roar and beat against it in vain. They cannot move a single stone. The white crests of death shall break against it in feebleness. It shall meet the surges of eternity unmoved!—REV. BURDETT HART, D. D., in "Always Upward."

Water may cleanse your fine linen from stain, but it has never the same whiteness as before it was solled. The injured picture may be repaired, and show the artist's skill in its renewal, but it is not the same picture as before. The vase may be broken and cleverly mended, but it is a cracked vase to the end of time. And although through the love and power of God, a life of sin cleansed and renewed is used by Him fer great and noble work—calling out praise at His grace which can thus put together shattered broken lives, ab'e to hold heavenly treasure, yet it can neve, be to all eternity the same for us—for any one—as it we had not sinned. The cleansed, forgiven, full-grown soul is a proof, in spite of sin, of the Redeemer's love, and power, and grace; but the virgin soul has a beauty all its own beyond the beauty of any other, however rentored, and such souls alone are privileged to "follow the Lamb whithersover He goeth." — Rev. J. Rooker, M. A.

It is easy to think of our neighbor dying, but the vital instinct within us steadily repels the prospect from ourselves; and it is often necessary to summon reason to our rescue, and to think calmly and clearly about it, if we would actually face the thought that the wings of the Angel of Death are hovering over our bed, even ours. The young are sometimes impatient to die; the old are often content to die; but men in the prime of life mostly wish to live, And even the Christian may desire to live, without in any wise dishonoring the Master, who says, when He sends for him, "Come up hither." It is not that he doubts that up hither." It is not that he doubts that heaven once gained would be a sufficient recompense, that Christ once seen and adored would be worth more to his soul than wife and children and friends. But as we grow older our sense of the preclouaness of life grows. There are plans we wish to accomplish, or books we wish to write, or riends we wish to influence, or children we wish to rear. To many of us health is capital. To all of us life is a talent never to be regained. It is true that, if we are to go, willingness to go is mercifully given to us; it is also true that, when we are spared, our

love of life, as well as our love of God, fills us with thankful joy. There will be blessed service in heaven, but there will be no more going out after lost sheep in the wilderness, so far as we know; the brightness of the crown will be won, and our work here over, when our feet have once been planted within the Paradise of God.—BISHOP THOROLD, in "On Being Ill."

BESSIE'S "'CIETY."

Julia S. Lawrence

MAMMA, we want to join a 'ciety me and Susie do," announce Bessle, suddenly appearing before her mother, her arm locked in that of her inparable companion and playmate, Susie

"Join a society?" repeated Mrs. Cornish,

wonderingly.

"Yes'm — des like yours," touching reverently the little silver cross her mother wore. "Can't we, mamma?"

Mrs. Cornish looked thoughtful.

"Do you know what would be required of you if you should join a society like mamma's?" she asked, at last.
"Yes'm," replied Bessie, promptly. "To be good oursels, and make ozzer folks has

od time."

"Oh, you little darling!" exclaimed Aunt Mildred, from the depths of her easy-

"I haven't any silver crosses for you," said Mrs. Cornish, musingly; "but I could make you each a badge of purple ribbon, I

"Oh, please make it of pink, mamma!" urged Bessie. "Pink is such a sweet color."

"Des like the roses," added Susie

"Look here, Peterkins," said Aunt Mil-dred, as Mrs. Cornish went to look for some ribbon, "tell me, please, what you are going to do to make other people have

"Oh," said Bessie, sagely, "we'll love

'em and be good to 'em."
"And tiss 'em," supplemented Susie.
"Kiss them!" cried Aunt Mildred, in pretended dismay. "S body you meet ?" "Shall you kiss every-

"Course we shan't 1" said Bessie, indignantly. "We don't kiss only nice folks a those we love, do we, Susie? You ask foolish questions, I sink, Aunt Mildred."

Aunt Mildred sprieked with laughter till shy little Susie trembled with fright, while Bessie deliberately turned her back upon

"If I make you each a badge of this," said mamma, holding up some ribbon which might have been spun from rose leaves so delicate was its hue, "will you let it help you to remember to always be kind and sweet to other people, no matter what they say or do to you? A badge, you must remember, is not simply to look pretty, or to have others see, but to make our own hearts better by the wearing of it. Will

you try to remember it, my dears?"
"Yes'm," said Bessie, meekly; while
Susie, who stood greatly in fear of Aunt
Mildred's ringing laugh, dared not speak,
but nodded her head in grave assent. Then the two little girls stood and watched the fashioning of the tiny pink hows, feeling very important when at last they were pinned upon the front of their little frocks

"There, we shall have to call you the Rosy Circle now," said Mrs. Cornish, giving each a kiss; " and we shall expect you to be always as sweet as the rose.

They looked down reverently at the pink badges.

"Is the 'clety journded now, mamma?" asked Bessle, at last.

Yes, the society is adjourned."

"Then we must go traveling somewhere. Where can we go?" "Le's go down to Gramma Warren's," suggested Susie, "and tell her 'bout our 'clety and show her our rosy badges."
"Can we, mamma?" asked Bessie.

"Yes; you may go and stay an hour with her, if you wish." The two turned proudly away, hand in hand, but Aunt Mildred darted in front of

them and knelt with her back to the door. "Tell me, please, before you go, what you meant by saying the society had ad-journed?" she urged, in her most whee-

dling tone. Why, they always say so." Bessie's tone showed great scorn at what she con-sidered her aunt's ignorance. "I have

been to lots of King's Daughter meetings, and once I went to a Sabbath-school meet ing with papa, and they always say the meeting has journded."

"But what does it mean?" persisted Aunt Mildred.

"Why, sat they are to go home, of cours I asked mamma what ' journey' meant, and

she said to go traveling somewhere, and so when they say the 'clety has journded it means the folks must go traveling home. Don't you see?"

Mildred burst into another peal of laughter, which made Susie hide behind her companion once more, and Bessie, with a very red face, to clutch frantically at her

pink badge.
"Tell me just one thing more, and you shall go," said Aunt Mildred, checking herself at the sight of Bessie's evident strug-gle to keep her temper, and artfully displaying at the same time a handful of chocolate caramels. "What can you do on your journey to Grandma Warren's to make ther people have a good time?"
"Oh, we'll smile at 'em and say good

morning," began Bessie, completely molli-fied by the sight of the caramels, " and we'll tell lame Jimmie we are sorry he has got a bad ankle "-

"And say 'poor doggie' to Mr. Day's one-eyed Smut," added Susie.

Another peal of laughter from Mildred. 'Wouldn't he enjoy a crust of bread bet-

"We'll give him both, then," cried Bes sie, defiantly. "He likes to has us say poor doggie' to him, even if he is hungry se let us go now, Aunt Mildred," pleaded, holding a loop of pink ribbon tightly between her thumb and forefinger.

" So you shall," said Aunt Mildred, halfashamed of her teasing; and here are some caramels for the benefit of the Rosy Circle. You may give one-eyed Smut some if you really think he would care as much for them as to have you say ' poor doggie ' to him."

The next morning Bessie stood soberly watching Aunt Mildred, as, with her pretty traveling suit already on, she was putting the few last things into her trunk preparatory to spending a few weeks in the mounta party of friends. with

"Don't look so solemn, Peterkins," she cried, merrily. "I shan't be gone forever. My 'ciety is ' journded,' that's all, and so I

have got to go traveling, you see."

Bessie refused to smile, however, but putting her plump elbows on the little dress-ing table, she cradled her chin in both hands. In spite of her constant teasing, she was very fond of her pretty auntie, and three weeks seemed a long time to lose out

" Is zat all made with needlework?" she asked, at last, nodding toward the bright silk waist Aunt Mildred was taking so much pains to fold.

"What does the child mean now?" exclaimed Mildred, with a comical glance at

" Is it made with needlework?" repeated Bessie. "When the King comes He love you unless your clothes are all made needlework. I've heard 'em read about it, ever'n ever so many times, in mamma's 'ciety."

"Oh, she means our King's Daughters' saim, the 45th, probably," said Mrs. fornish. "I must explain to her that it means our characters and the garments of the soul instead of silk waists and the like.' Mildred's bright face clouded for an in-

I am afraid my clothes are all machine made, Peterkins," she said, soberly, " and the garments themselves are nothing but

tinsel — or rags." "The Daughter of a King need not dress

in rags when the court dress of royal purple is waiting for her, if she will only accept it," said Mrs. Cornish, softly. "Do you belong to mamma's 'ciety, Aunt

Mildred ? " queried Bessle, who understood little of this beyond the mention of the King's Daughters.

Aunt Mildred shook her head. " No; nor to any other society, either, Peterkins."
"Then you shall join ours — Susie's and

mine," oried Bessie. "Mamma will give you a badge of pink ribbon just like ours. Won't you, mamma ?"

"I've no time for such nonsense," replied her aunt, somewhat sharply, snapping the lock to her trunk just as Robert came in to take it away to the station.

But Bessle was not to be put off in such a fashion. She waited till Aunt Mildred had adjusted her hat and veil and was drawing on her gloves, then she said, holding up her own precious badge which she had man-aged to unpin from her frock: "You shall have my badge if you can't wait, and mamms will make me another. Please wear it, Aunt Mildred," she pleaded, as her aunt made no motion toward taking it; " please

wear it, and belong to my 'ciety."

"You precious little Peterkins!" cried
Aunt Mildred, giving her a rapturous hug
and kiss. "You know I can't refuse you anything, so you shall pin it on yourself,

right here," indicating a place on the inside of her jacket; "and perhaps it will prove a talisman to keep me good while I am gone. I know your creed perfectly—to be good yourself, make other people have a good time, and say 'poor doggie' to all the oneeyed Smute you meet. I'll remember, Peterkins, never fear; " and with a warm, yet hasty, kiss for her sister, she was off. An hour later, Mildred Browning, while

awaiting with her gay companions the in-coming train, had her attention called to a little old lady in rusty black, who nervously passed and re-passed the corner occupied

"Look at that queer little specimen of humanity," remarked one. "This is the third time she has gone out and spoken to the guard, and every time she co she counts her budgets over, for fear some of us have stolen one, probably."

" Perhaps she never traveled before and

is nervous over it," suggested another.
"'Poor doggie!" thought Mildred, as
she watched the trembling fingers. "Pm afraid she is a 'one-eyed Smut.' And then, because she was ever a creature

of impulses, she walked quickly across the waiting-room to the old lady's side.

"Have you lost anything, madam? Can help you in any way?" she asked.

The woman gave a nervous little scream, "Lawsy! how you scart me!" she exclaimed. "No; I hain't lost nothin', only that man out there said the train would be here in twelve minutes, and I was gittin' here in twelve minutes, and I was gittin' things ready, that's all. I never rode on the cars before," she went on, encouraged by the sympathy she read in Mildred's face; "but Mary Ann—she's my darter—she's took sick and has sent for me, and John—he's my boy—he thought he couldn't go with me, couldn't spend the time nor the money either, and so he just fetched me down here and bought my ticket for me, and said the cars would take me straight there; but land! I've worried so for fear I'd git on the wrong train, or they'd go off and leave me, that I'm clean beat out 'fore I git started."

"Where does your daughter live?" asked Mildred.

"At O—."

"Where does your daughter live?" asked Mildred.

"At 0—."

"Why, then you will go on the same train I do; so don't worry any more, I will see you safe on the cars."

"How good you be to me!" and the thin lips quivered. "I sorter thought the Lord would take care of me, but I couldn't keep from bein' nervous over it. You see," she reached up to whisper in Mildred's ear, "I told the Lord if He'd take me to Mary Ann's all safe, I'd never distrust Him agin; but I didn't really think He was goin' to send an angel to go with me."

The shriek of the train whistle made it impossible for Mildred to disclaim any relationship to the angels, but it was with an unusual sensation in her breast that she helped the old lady gather up her belongings and guided her toward the cars.

"What new departure is this?" devanded her friends, as, after seeing her diarge comfortably established in a seat, with her numerous budgets about her, Mildred once more joined her companions.

"Oh, I only said 'poor doggie' to a 'one-

comfortably established in a seat, with her numerous budgets about her, Mildred once more joined her companions.

"Oh, I only said 'poor doggle' to a 'one-eyed Smut, '" was the langhing rejoinder.

"Is the girl crazy?" cried Florence Hathorn, while Belle Ashton rogulahly snatched her amelling-salts and applied them to Mildred's nose.

"Hush, hush, girls!" said Mr. Hathorn, who was acting as escort to the party his wife was to chaperone. "I am sure there is a story, as the children say, about 'poor doggle.' Please, Miss Mildred, tell us about it, won't you?"

"Oh, do! do!" cried several voices; while Belle added, with mock solemnity: "Such unusual conduct demands an explanation, certainly. Proceed, my dear; we are waiting for your confession."

So Mildred, not without some embarrassment, however, told the story of Bessie's 'clety and her "poor doggle' creed. A hush fell over the little company as she proceeded, and there were tears in many eyes when she closed.

"The 'poor doggle' creed wouldn't be a bad over for the west of new are new tone one for the west of new are set on any set of the little company as and proceeded.

she closed.

"The 'poor doggie' creed wouldn't be a
bad one for the rest of us," said Belle,
thoughtfully, breaking the little silence
which followed the rectal. "I believe I
should like to join Bessie's 'ciety — though it might involve some unplea I should."

It might investigate the rest of the trip. Mildred's story had brought before him a vision of his book-keeper's pale face and heavy eyes, as he apologized that morning for being late, on the plea of his wife's illness.

"I might have said 'poor doggle,'" he

morning for being man, 'n poor doggie,' " he wife's illness.
"I might have said 'poor doggie,' " he thought, as he recalled how he had received the excuse in grim silence, flattering himself that he was better than some men who would have threatened to discharge the fellow should it happen again. "The man looked sick himself. I must give him a day off tomorrow or next day, to rest up a bit. I wonder if many of my clerks have family a state of the man of the month of the man of the month of the

I wonder if many of my clerks have families. It would be rather more Christian-like to find out, I'm thinking;" and then and there this business man resolved to adopt the "poor doggie" creed for his also.

And Bessie and Suale, scattering sunahine wherever they went, making people happy through all those long summer days because they tried to please the King, little realized how large their "ciety" was growing, nor how far their "poor doggie" creed extended, for they understood not as yet that "ten times one is ten."



HAR and fleet echo Summer's flying feet, and already by roadside, in swamp, and through woodland ways, the red and russet tints proclaim the advent of Autumn — the into proclaim the advent of Autumn — the loveliest of all the seasons, notwithstanding her twilight-clipped days and her pressage of early decay. The long, hot days and stifling nights are behind us now, and the crisp September air puts new life and energy into our languid bodies, and we feel equal to grappling with all sorts of problems and accomplishing mountains of work. Those of my readers — and I suppose you are in the majority — who have whiled away the beautiful summer days by shore or mountain or lakeside, surely cannot comprehend what it means to stay in the city and work, with the mercury steadily climbing into the nineties and the humidity almost at the point of saturation. Such days there have been this summer, and of them Aunt Serena has a vivid recollection.

But, after all, Boston is a delightful city for summer residence, and the strangers who have

summer residence, and the strangers who have filled our streets during July and August have loudly voiced their praise. Innumerable are the loudly volced their praise. Innumerable are the inexpensive trips that radiate from the "Hub." For five cents the "broomstick train" will carry you to the most charming suburban spots imaginable, including the various Parks — Marine, Franklin, Jamaicaway, and the Arboretum; or the harbor boats afford a pleasurable opportunity for inhaling the sea air as some of our accessible beginns, where one is sure to develon an accessible beginns. ble beaches, where one is sure to develop an ap-petite for a fish dinner. Spend a summer in Beston, and see what a good time you can have! The city has entertained two big crowds this

summer. Early in July, as you all know, came the great Christian Endeavor Convention which received such a royal welcome that the cruel aspersion that Bostonians are cold and cruel aspersion that Bostonians are cold and inhospitable was forever buried. With fifty thousand strangers crowding our narrow streets, do you wonder it made a wonderful stir and happy confusion? But it was the very nicest sort of a crowd, bubbling over with joyous, youthful enthusiasm, singing chearily on street cars, in stations and hotels, their hymns of Christian hope, and filling to overflowing the great Mechanics Hall and two mammoth tents at all their meetings. Their ardor for visiting historic places was unquenchable, and Aunt Serena, who was born in Boston and has lived here all , was made aware during Conven her life, was made aware during Convention week that there were memorable spots in the city of which she had never heard — or had forgotten; if she had. Late in August Boston was again a flutter with flags and bunting to welcome with open hearts and doors the Triennia Conolave of Knights Templar, who marched one sultry day, twenty thousand strong, in glittering regalia, to the inspiring music of a hundred bands, through our streets, which were lined — sidewalks. windows, and roofs — with an eager sidewalks. sidewalks, windows, and roofs - with an eager throng of onlookers. Fancy standing for hours in the heat amid such a din holding a baby, as es of men and women did!

BUT the excitement is all over now — except that centering about the Subway! Even tnat centering about the Subway! Even the ripples caused by returning voationists have subsided, and people have settled down for fall and winter work with clear brains and quickened pulses. The glorious September sunshine floods the earth; but it can be enjoyed only in snatches by busy men and women. In vain does the goldeurod wave its yellow plumes in the fragrant air; few appreciative eyes rest upon it. Pity it is, so many of us are shut away by imperative duties from the great heart of Nature when she is in her best and loveliest mood! But if we cannot have it all, let us get mood! But if we cannot have it cit, let us get what we can of autumn's lavish out-door bounty. A little planning will afford us many a brief outing along country byways, where we can drink in health and strength with every

SOME of us, perhaps, come back to our duties with sad and burdened hearts. From the home circle some cherished face is missing, and home circle some cherished face is missing, and the sight of the vacant chair well-nigh breaks the heart. It seems, as the days drag by wearily, as if we could not bear our awful agony of loss and loneliness. In the early gloaming we sit in the old, memory-haunted room, watching the stars shine out, and listening in vain for the tones of a beloved voice and the sound of a fa-millar focation. All our own rear never come tones of a beloved voice and the sound of a ra-millar footstep. Ahl our own can never com-back to us. But—oh, blessed thought!—we shall go to them! Only a little space of time is left for each and all of us in which to do our work. Shall we fill that precious time with un-availing grief for those who have been called home a little sconer, or shall we take up our burden brayely, and do what our hands find to o gladly and obserfully? The yearning for do gladly and cheerfully? The yearning for the old companionship, the terrible heart desc-lation, the feeling that happiness is quenched forever — who that has been bereaved does not

especially work for others, will by and by bring a new and sacred joy and peace into your life. It is not ell blighted, not wholly bister. God has much use for you. Help Him to make your life a beneficent and bountiful river instead of a stagnant pool of morbid grief.

JUST now, while the pleasures and happiness of the summer time are as yet unblurred in your memory, an outsider would like to speak a word of kindly warning to her women readers—wives especially—who have been enjoying to the full the brightness and beauty of vacation days in the country or by the sea, while the husband and father has remained behind in the olity toiling through the hot sultry days of midsummer and going home to a deserted house at night. "But John wanted us to go!" Yee, I know; of course he desired to do the best thing for you and the children. But were you equally anxious to do the best thing for John? The majority of husbands, I think, are more self-escrifteing and generous than they are generally majority of husbands, I think, are more self-sacrificing and generous than they are generally given credit for. Did you stop to think how unendurable the empty house must seem to your tired John? Do you wonder that so many Johns — not yours, perhaps — yield to tempta-tions in the way of excursions and entertain-ments and companionships that are, to say the least, questionable? Even the most trustable husbands will semestimes the of their suppose. erhood and seek a little fun (?) and relax widowerhood and seek a little fun (?) and relax-ation in places they would never mention to you, and where they would never dream of go-ing were you at home. "Summer divorces," as these annual separations are flippantly called, are getting so common as to call forth no little censure and comment. In McClure's Magasine for September, Elizabeth Stuart Phelps, in her discriminating "study" of Ian Maciaren's "Afterwards," has a trenchant paragraph upon this growing evil in American homes, as folthis growing evil in American home

"What is called the annual divorce of our watering-place life has taken grave hold upon American families, and the end of its consequences is not yet. Our wives are learning to be happy without their husbands, and our husbands are exposed to the discomforts and temptations of homeless summers without their wives. We all know cases where the head of the family seems to be abandoned in the summer as heartlessly as the family cat."

How true this is, are we not all aware?

In closing, I must let you share in an amus-ing little lapsus lingues. A dear friend of mine, intending to send an order to her grocer cackage of " Aunt Jemima" (a r king a very appetizing kind of gr die-cakes), in a fit of absent-mindedness told the boy to be sure and bring to her that afternoon a package of "Aunt Serenal" Great was the mystification at the grocery store over the lady's strange order. But what she could have done with even the smallest amount of that comund is even a greater mystery to

AUNT SERBINA.

ABIGAIL, THE BEAUTIFUL INTER-CESSOR.

Bev. F. B. Meyer, B. A.

He was a woman of good understanding and of a beautiful countenance — a fit combination. Her character had written its legend on her face. The two things do not always go together. There are many beautiful women, wholly destitute of good understanding; just as birds of rarest plumage are commonly deficient in the power of song. But a good understanding, which is moral rather than intellectual, casts a glow of beauty ever the plainest features. the plainest features.

It is remarkable how many Abigails get mar-ried to Nabals. God-fearing women, tender and gentle in their sensibilities, high-minded and noble in their ideals, become tied in an in-dissoluble union with men for whom they can dissoluble union with men for whom they can have no true affinity, even if they have not an unconquerable repugnance. In Abigail's case, this relationship was in all probability not of her choosing, but the product of the Oriental custom, which compelled a girl to take her father's choice in the matter of marriage. As a more child she may have come into Nabal's home, and become bound to him by an apparently inevitable fate. In other ways, which involve equally little personal choice, compelled by the pressure of inextorable circumstances, misled by the deceitful tongue of fistery, her instinctive hesitancy overcome by the urgency of friends, a woman may still find herself in Abigail's pitiful plight. To such an one there Abigail's pitiful plight. To such an one th Abigail's pittrui plight. To such an one there is but one advice—You must stay where you are. The dissimilarity in taste and temperament does not constitute a sufficient reason for leaving your husband to drift. You must believe that God has permitted you to enter on this awful heritage, partly because this flery ordeal was required by your character, and partly that you might act as a counteractive influence. You must stay as you are. It may be that some day your opportunity will come, as it came to Abigail. In the meantime do not allow your purer nature to be bespotted or besmeared.
You can always keep the soul clean and pure.
Bide your time, and amid the weltering waste
of inky water he like a pure fountain, rising

from the ocean depths.

But if any young girl who reads these lines, of good sense and earnest aspirations, secretly knows that, if she had the chance, she would wed a carriage and pair, a good position, or broad acres, irrespective of character, let her know that to enter the marriage bond with a

man, deliberately and advisedly, for such a pur-pose, is a profanation of the Divine ideal, and can end only in one way. She will not raise him to her level, but sink to his; her marble will not

change his clay, but coarsen to it.

Nabal's servants knew the quality of their mistress, and could trust her to act wisely in e emergency which was upon them, so they d her all. She immediately grasped the situ-on, despatched a small procession of provi-in bearers along the way that David must me, and followed them immediately on her come, and followed them immediately on her ass. She met the avenging warriors by the covert of the mountain, and the interview was as creditable to her woman's wit as to her grace of heart. The lowly obelsance of the beautiful woman at the young soldier's feet, the frank confession of the wrong that had been done, the expression of thankfulness that so far he had been kept from blood-guiltiness and from avenging his own wrongs, the depreciation of the generous present she brought as only fit for his servants, the chivalrous appreciation of his desire to fight only the battles of the Lord and to keep an unblemished name, the sure anticito keep an unblemished name, the sure antici-pation of the time when his fortunes would be secured and his enemies slienced, the sugges-tion that in those coming days he would be glad to have no shadow on the sunit hills of his glad to have no anadow on the sunit falls of his life, no haunting memory—all this was as heautiful, and wise, and womanly as it could be, and brought David back to his better self. Frank and nobie as he always was, he did not hesitate to acknowledge his deep indebtedness to this lovely woman, and to see in her intercession the gracious arrest of God. "And David said to Abigail, Blessed be the Lord, the God of Israel, gracious arrest of God. "And David east to Abigail, Blessed be the Lord, the God of Israel, which sent thee this day to meet me, and blessed be thy wisdom, and blessed be thou, which hast kept me this day from blood-guiltiness, and

from avenging myself with my own hand."

What a revelation this is of the ministries with which God seeks to avert us from our evil ways. They are sometimes very subtle and slender, very small and still. Sometimes a gen-tle woman's hand laid on our wrist, the mother reminding us of her maternity, the wife of early yows, the child with its pitiful, beseching look; sometimes a thought, holy, pleading, remon-strating. Ah! many a time, we had been saved actions which have caused lasting regret, had we only heeded. And above all these voices and influences, there has been the gracious arresting influences of the Holy Spirit, striving with passion and selfshness, calling us to a nobler, better life. Blessed Spirit, come down more often, stay us in our mad career, and let us not presspat Thee to take our own wild way! — The Ohristian (London).

— Mr. Wheeler: "I suppose the great and mysterious Robert has many admirers in Bos-ton, Miss Emerson: "Why, yes, Mr. Wheeler; even the beans go through a course of Browning before they come to the table."

"I'm afraid," said the bicycle girl, "that we are getting altogether too original in our ideas of costume."
"It's worse than that," replied her mother. "We are getting positively aboriginal." — Washington Blar.

"This," groaned the wretched young fa-ther, shifting the wide-awake baby to the other arm and making the turn at the northwest cor-ner of the room for the four hundred and fifty-seventh time, "is one of the hard ships that pass in the night." — The Satchei.

Little Lolks.

GRANDMOTHER'S CUPBOARD.

Minnie Leons Upton.

Grandmother's cupboard is wide and high
(It's in the corner behind the door);
When she wants the things on the toppest shelf.

She can't reach standing upon the floor; So then I bring her the little green stool, An' she steps up just as spry an' light, For grandmother's smart as smart can be, If she is real old an' ber hair all white It she is real old an' her nair all white.

That shelf is where there are lots an' lots
Of the nicest, funniest, queer old toys.

That grandmother's kept for years and
They b'longed to her little girls and b

An' she lets me play with 'em when I'm good, An' then she places 'em back herself; An' then I carry the stool away — Hhe doesn't need that for the seche second shelf has lots of books Full of funny, old-fashioned things

Prim little girls in pantalets,
An' bluish robins with pinkish wings.
The third holds grandmother's bonnet-b An' the fourth one - well, 'twould 'ste

The teenty-weenty boxes of dates, An' raisins an' pep'mints an' cookies, too! An' sometimes she takes her little red stand, An' spreads a napkin over the top, An' we have a party — oh, such fun! It seems 's if I'd like to never stop! re's a little black box on the lowest shelf. There's a little black box on the lowest at An' grandmother touches it tenderly; There's a baby's dress an' some little sho She never showed it but once to me, An' I never asked for it again, For I hate to see my grandma cry. kissed her softly an' patted her hair While she stroked them gently an' laid them

by.

I love that cupboard in grandmother's room,
An' no matter how old I grow to be,
I'll never forget it, I'm very sure;
Nor grandmother, dearest of all to me!

Boston, Mass.

TOMMY'S DIFFIGULT PLACE.

TOMMY stood still in the street, considering. He had come to a difficult place in his life. He was errand boy in general in the great shop where he worked, and, as a rule, nobody could have been found more willing and prompt at doing errands than he. Today he was troubled. In his hand were several pieces of money, and with them he was expected to buy several bot-tles of a certain kind of beer of which the workmen in his room were fond. Tommy had known this for some days, and that they drank too much of it. In truth, Tommy's opinion was that a single drop was too But he was a new boy, and they were grown men, and of course he said nothing. He had been sent for hammers, and nails, and saws, and, once, for a man's dinner, and had been prompt and willing, but this was a new errand.

He had dropped his chisel and seized his

hat, from force of habit, as soon as the order came, and was out of doors before he had taken time to consider. Then he remembered who he was — a member of the Loyal Legion, wearing the Greek cross of honor; pledged against touching beer him-self, pledged to use all honorable ways to keep others from touching it. Was it "honorable" to go for it, and bring it to those tempted men? Wasn't that a sense in which that was "touching" it?

"They will get it anyway, whether you bring it or not," said a voice in his ear.

What if they do ?" said Conscience in reply; "you can't help that; but you can help carrying it to them."

"You will lose your place," said the Voice, " and the men will swear at you and

"What of that?" said Conscience; "you didn't promise to keep your pledge if it was easy, and every one treated you well; you

easy, and every one transport of the promised."

"So Idid," said Tommy. "Oh, dear! I ought not to go for that beer. But I shall get into trouble; what shall I do?"

Then a verse he had learned but the night before seemed to come iquietly and stand beside him. This was it: "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."

'I don't see how the Lord can help me." said Tommy; "the bose himself drinks beer, and he'll take the part of the men; but I'll try it."

said Tommy; "the boss himself drinks beer, and he'll take the part of the men; but I'll try it."

What a fortunate thing for Tommy that he did not have to go a mile or two to find the One who was to help! There would not have been time for that. And it was well that he did not have to kneel down in the street, for that would have brought a crowd around him, and made much trouble; all he had to do was to speak so quietly that he did not even hear his own volce. Just a call for help! No explanation was necessary. Then he turned and went quickly back to the shop.

"Back already?" said one. "Where is the beer?"

"I can't get it, sir. I forgot at the moment; that is, I mean I did not know what I ought to do; but I'm a Loyal Legioner, sir; pledged, you know, not to touch it or help anybody else to it; and of course I couldn't."

For a few seconds the shop reeked with profamily.

For a few seconds the shop reeked with rofanity; then one, older than the others,

For a few seconds the shop reeked with profamity; then one, older than the others, said:

"Look here, boys, quit that! I'm no teetotalier myself, but it would be better for me if I was. I like the chap's pluck. I shouldn't want my youngster to bring beer, and this one needn't if he isn't a mind to. We'll let him alone."

Some of the men growled. One said:
"Pil not swallow him; but I'll tell the boss; he said Tommy was to do our bidding."

Sure enough; the "boss" happening to appear at that moment, was appealed to, and heard the story. He turned and looked steadily at the trembling Tommy.

"So that is your stamp, is it, my boy? I guess you'll do for upstairs; I've been thinking about it and trying to decide. You may take off your apron and report up there."

Now "upstairs" was a pleasanter room

there."
Now "upstairs" was a pleasanter room with pleasanter men, and the wages were a dollar a week more. Tommy had had a trembling hope that he might be promoted there by spring if he worked hard all the fall and winter. As he marched across the long room to which he was bidding goodbye so soon, he smiled broadly as he said to himself: "And He bringeth them out of their distresses." — The Funsy.

Would Have Given His Pillow.

CHILDISH sympathy is very beautiful. A little lad of four or five years was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head," eyes filled with tears, and with a child's unrestrained gush of feeling he said to his mother: "I am sure, mamma, if I had been there I would have given Him my pillow." A childish utterance, yet full of love and tenderness. He would have given Jesus his pillow? The blessed Son of man should have the best we have. - Eschange.

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"We done the may strife memo over a by the both of the all age the sy lunion. granit here or refrait but th siling bid by the brines the co

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Editorial.

THE CROWNING CENTURY.

WE are living in the closing de VV the greatest century of our era. Faith and unfaith have contended in the arena for the precedence. Faith has an immense backing in her great past. That past forms a presumption in her favor. The system which can live through the changes and storms of eighteen centuries must be presumed to have in it the seeds of imm tality. What is more remarkable than this is the continuous growth of the cause through so many ages. In our own century the increase has been more than in several earlier ones. It is the missionary century. The doors of the nations have opened. The area of Christendom has vastly expan The Dark Continent and the isles of the seas are extending their hands to the Lord Jesus. All has not been accomplished, but a noble beginning has been made toward the world's evangelisation. In these great years unbelief has taken upon itself to proclaim a pessimistic Gospel and the decay and failure of Ohristianity. These men have often called themselves scientists and philosophers. Their misconception of the Gospel discredits their assumptions of wis-. Not to know the advance of the Gospel is to assert their own blindness and narrow understanding. The age of miracles in a new form has been renewed. In its mate-rial interests and moral enterprises the world has made greater advances in our than in the eighteen preceding centuries, and all this has been the creation of Christian thought and enterprise. Christianity is the leverage which is lifting the world to a higher plane. Whoever speaks a word against such a scheme is speaking against truth and reason. Christianty speaks for itself, and furnishes its own best evidence. The Gospel has never failed to rebuke those who have risen against it.

TOO MUCH RELIGION?

THE Rev. Sydney Smith, in his celebrated article on Methodism in the Edinburgh Review (Vol. XI, pp. 341-350), says, among other things: "The Methodists are always desirous of making men more religious than it is possible, from the constitution of human nature, to make them." Even should we grant that this singular charge were true, we could not regard it as being a very grave evil. The desire for making men superlatively religious, or even extra superlatively, must certainly be a virtue. If people in general had this desire, the would without doubt be a better place to live in. We fear that, in these days at least, the charge is not sufficiently true. Would that there were a more eager desire on the part of Methodists to press men on extreme limits of religiousness What those limits are we think it would be hard to define. We have an idea that there has never been any one of mortal men who has touched the topmost round of conceivable attainment, never any one, except Jesus, so good but that he might have been a little better. Sydney Smith had an apprehension that people would be driven insane by too much piety. As we look at the matter, the danger is altogether on the other side. At least nine times out of ten it is too little religion rather than too much that renders people crasy. Our civilisation can safely stand a very much larger infusion of Methodism than it has at present; and Methodism can safely stand a very much larger infusion of burning

A NOBLE SPIRIT.

THERE are those who take keen delight in stirring up strife, in repeating mat-ters that separate friends and exasperate enemies. It seems to us there is a better way. If we can find something that has a tendency to tone down prejudice and soften animosity, and show how much good there is in those commonly accounted bad, it gives us great joy to make it known. It is our firm belief that a very large part of the minunderstanding, not to say malice, sub-sisting between religionists of different names owes its existence solely to mutual hard feeling.

Most of our readers, we think, will thank

and it is reheared with intense eatisfaction by Dr. George Smith in his "History of Wesleyan Methodism" (Vol. II, p. 311).

Among the newly-appointed missionaries ent to the West India Islands by Dr. Coke in 1798 was William Jenkins. The vessel in which he embarked encountered, soon after starting, a dreadful storm, which threw he on the Irish coast near Kinsale a perfect on the Irish coast near kinsale a perfect wreck. The rude and savage peasantry plundered both vessel and passengers of everything accessible, and Mr. Jenkins, though escaping with life, lost all his property, retaining scarcely a comfortable suit of clothes. Proceeding to Kinsale, he was near the spritchly autoristical by a large most hospitably entertained by an inn-keeper and his wife. Finding that they were Roman Catholics, and thinking they might regard him as one of their own com-munion, he frankly told the mistress that he was a Protestant and a Methodist, and that he had no money or other means of making her any remuneration for what he might receive. She made the noble answer: "You are a Christian and in distress; therefore whatever I have in my house is at your service; and the only recompense I expect from you is to see that you are comfortable while under my roof." She urged him to call on a kinsman of here, a priest, who lived some distance off, near the place of the wreck, and who might possibly be able to induce the people to return

some of the stolen property.

Mr. Jenkins went. The priest received him very kindly, and promised to do his best about the property, but said: "I fear they will pay little attention to my exhortation; I will try, and you can call again, and I will inform you of the result." When Mr. Jenkine called again, the priest told him he Jenkins called again the priest told him he had not succeeded, but he would make further efforts. Mr. Jenkins told him of his being a Protestant; but that had no effect on the kindness of the priest, who said: "You see my situation; it is far from being an elegant one. I have begun to build this house, but have not yet where-withat to finish it, but hope to do it next year; a part of it is fitted for my habitation, and I request you to come and live with me, and we will have all things in common, as the disciples of Christ had shortly after the day of Pentecost. It is true you and I differ in judgment touch-ing some particular points of doctrine and forms of worship; but we both agree in the most important matters; we both serve the same Master, aim at His glory, and are laboring to save souls from ruin. You are, therefore, my brother in Christ, and, as such, are entitled to an equal share of all

Surely titls was a genuine Christian spirit, worthy of all praise and imitation. Dr. Smith repudiates the insinuation that "such instances of catholic Christian feeling and noble elevation of character, above all merely sectarian partiality and prejudice, are of rare occurrence among Papists," and exclaims: "With such exhibitions of Christianity before us, how mean and empty the circumstantials of religion appear in comparison with the faith which worketh by love." So say we, most emphatically. Such cases are rarer than they should be, whether among Papists or Protestants. To put the great essentials of and exclaims: "With such exhibitions of our common Christianity above the minor matters wherein Christians of various names differ, is the plain duty of all who profess to follow Jes us. But when a Prot shows himself incapable of doing it, it seems a little worse than when the same sad failure occurs on the part of those who have had less light.

THE CHRISTIANITY OF CITIZENSHIP.

To speak of the Christianity of citizenship may remind some old-fashioned ers of the famous chapter in a book of travel, which was headed "Snakes in Ice-land," and which began with the sentence: "There are no snakes in Iceland." Some professed followers of Jesus Christ are still so tainted with a fastidious spirituality that they refuse to acknowledge the direct application of Christianity to citisenship, but their number is growing beautifully less every year. Fuller light banishes the darkness of ignorance and misconception. Men now see that Chris nity is not merely an insurance against the next world, but that it is also a program for this present world, pointing out how lives ought to be lived and how society ought to be governed. More and more is the truth realised that Christ Most of our readers, we think, wit thank us for extracting from the missionary annals of long ago an incident most creditable to human nature, and by no means so rare in such annals as those not familiar with them might be disposed to think. The Wesleyan might be disposed to think. The Wesleyan establish the kingdom of heaven on earth—

The conclusions, are forcioly defined in the conclusions, are forciony defined in the conclusions, are forci

the kingdom of truth and righteousness, where the will of God is the supreme stand-ard and goal. Under the influence of that conception members of the church are quickened to a sense of their civic duties. There was a time when a lamentable apathy existed among Christians in regard to civic questions, but that apathy is now changing into a most gratifying enthusiasm. This is what one would expect of followers of Jesus Christ banded together for nothing less than to sweeten and purify the life of the community. He who refuses to witness for righteousness by discharging the functions of good citizenship, is guilty of the betrayal of a sacred trust committed to him by the Master. Christ is to be served in the Christianity of citizenship as well as in the Christianity of the church.

We are not of those who draw hard and fast lines between Church and State. On the contrary, we believe that in their ulti-mate and highest activity both work for the same end. The Church in any country is the people of that country acting in a spiritual capacity, while the State is but the people acting in a civil capacity. Highuled reformers dream of the dawning of a day when the attitude of every Christian nation shall be in itself a religious-civil attitude, when the twofold activity shall be but two moods of one soul. That dream will not always be a dream. It will come true some day, and then a long step forward will be taken towards the realisation of the ngdom of God in this world.

Meanwhile every Christian is in duty bound to attend very closely to the Chris-tianity of citizenship. He dare not remit to vulgar, selfish and unscrupulous men the transaction of the affairs of the city. None of the ordinary excuses one hears can free him from his responsibility. Want of time, the urgency of business, or disgust with the methods which govern municipal matters, do not offer a sufficient apology for his neglect of a sacred trust. He must make time if he cannot find it. He must see that the most urgent business for him as a fol-lower of Jesus Christ is to be the light and salt of the community in which he lives. If municipal methods are wrong, it is his privilege to inaugurate a crusade to set them right. The vision of the city of God ending and dwelling among men should be his inspiration to translate into the civic life of his own city the righteoneness which exalteth a community into the likeness of the heavenly ideal. The Christianity of Jesus Christ is as much a religion for the polling-booth and the city council as for the house of God and the prayer-meeting. The sooner men grasp that fact the better for themselves and for their fellows. Puritan forefathers, who laid broad and deep the foundations of this glorious republic, ever took an active part in all duties attending the right of suffrage, and through all civic functions they strove to keep high the tone of moral life. We shall prov false to the traditions they bequeathed to us if we fall to follow in their footsteps. The best citizenship is, moreover, the best Christianship. In creating an atmosphere of righteousness in the community we shall be fulfilling to the best advantage our functions as members of the Church of Christ which, as Dr. Arnold reminds us, is an or ganization to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of our Lord and His Christ.

"The Rout of the Faddists."

THE above is the significant caption of a contribution in the Nineteenth Century for August, in which Edward Dicey points out ontribution in the Nineteenth Centery for August, in which Edward Dicey points out the victories recently achieved in English politics over what he deems Utopian reformers. Whether we accept the conclusions which he reaches or not, we are happily impressed with his topic, and wish it were possible to claim an equal victory over the "faddists" in the Methodist Church. While we welcome the real reformer, exait him to leadership, and give him heartlest support, we have no sympathy with that army of Lilliputians who are now possessed with the idea that they are summoned to the great work of reforming and modernising the Methodist Episcopal Church. Painful is it to listen to the faddist's story and appeal. It is known just where and how he will begin, and what he will say, but unfortunately not when he will end. Why, nearly everything is wrong in the Methodist Church, and it should be revolutionized in polity and practice! How can the denomination have existed so long with so many imperfections and infelicities? The form of argument to which we are treated, as well as the conclusions, are forcibly outlined in the following fable found among the mannscripts of Robert Louis Stevenson and published since his decease:

The Four Resonmens.

changed. "We must abolish property," said

"We must abolish marriage," said the see

nd.
"We must abolish God," said the third.
"I wish we could abolish work," said the

"I was we could sholish work," said the fourth.

"Do not let us get beyond practical politics," said the first. "The first thing is to reduce men to a common level."

"The first thing," said the second, "is to give freedom to the sexes."

"The first thing," said the third, "is to find out now to do it."

"The first step," said the first, " is to abolish

"The first thing," said the second, "is to abolish the laws."

oolish the laws."
"The first thing," said the third, " is to ab ish mankind."

Consulting with an esteemed editor of one of the Advocates concerning the necessity of exterminating the "faddists" in the church, he sends this emphatic but discouraging reply: "The difficulty with killing faddists is this: they come to life again; and if you cut off their heads the body goes off one way and the head another, the head puts on a body and the body puts on a head, and this can go on indefinitely." Disheartening as is the response of our confrère, it is yet refreshing to note the indubitable fact that the great majority of our people are still so busy "keeping our rules" that they devote little thought and less time to any effort to "mend" them. It is not difficult for any one to discriminate between the faddist and the genuine reformer. Consulting with an esteemed editor of one of

genuine reformer.

Witnessing a Good Confession.

THE Congregationalist of Sept. 12 witnesses a good confession for the itinerant principle of stationing ministers which prevails in our church. It says: -

our church. It says:—
"The Year-Book for 1895 shows that the number of ministers on its roll increased last year forty per cent. more than the number of churches. How to bring churches and ministers together grows to be a more difficult question as the number of ministers increases from which the churches may choose. The first report of the directors of the new Congregational Board of Pastoral Supply for Massachusetts furnishes interesting data for studying this topic. The period under consideration practically covers only about seven months. During that time 454 ministers were registered at the office as desiring settlements. Of this number 218 resided in Massachusetts, and 147 of these 218 had no settlement. There were about sixty vacant churches in the State when the board began its work. Some of them are very small and unable to support a pastor. If every church were manned there would be at least 100 unemployed ministers in Massachusetts seeking settlements. There were 286 other Congregational ministers, not resident in the State, who desired aid from the board in finding pastorates, presumably preferring Massachusetts."

How would it seem if there were one hundred efficient and unemployed Methodist ministers in Massachusetts? To our knowledge there are ot one-twentieth of that number in this e State. Indeed, so fully are our ministers em-ployed, that it is difficult to secure a supply for a single Sunday in case a pastor is ill of de-sires to be absent from his church. Such relative statement shows the immense superiority, taken as a whole, of our plan of stationing ministers. It is for this and many other sufficiently good ressons that we resist the present manifest tendency to Congregationalise further the polity of our church by the removal of the time limit.

At Chattanooga and Chickamauga.

ROF. ALFRED S. ROE, of Worcester, who members of his staff, council and legislature, to the dedication of the monuments on the above historic battlefields, provides our readers with the following interesting report, written Sept. 20, while in the midst of those memorable events. He says: -

20, while in the midst of those memorable events. He says:—

"The National Park, covering the battle-fields of Chicksmauga and Chattanooga, may be considered open and appropriately dedicated. Little did the two thousand dwellers of this Tennessee village think in those September days, the 19th and 20th, 1863, of the world-wide fame that those booming guns were to give to the Unitationary of the end of the century. While the forty thousand people who call this city home have not located here on account of battle memories, the fifty thousand strangers who today throng her borders are here through Generals Thomas and Bragg and the many thousands of followers who within sight of this city of the river and plain battled for what they deemed the right. You who read the Herald have not missed us, but Governor Greenhaigs, with nearly seventy men of his staff, council and legislature, since Monday, the lift instifuted and legislature, since Monday, the lift instifuted and legislature for the commonwealth in this deligatful and historical border State. It was 12 M. Wednesday, by Eastern time, when we arrived, and as soon thereafter as practicable we went in carriages to Orchard Knob, where, grouped about the monument erected by Massechusetts to her dead of the 2d and 3id Regiments, we listened to a brief address from His Excelency, where Brevet Lt. Col. Shepard, of the 3dd, most eloquently set forth the deeds of his and Union. Thence we rode to the National Cemetery, where Brevet Lt. Col. Shepard, of the 33d, most eloquently set forth the deeds of his comrades and then introduced the Governor, who continued in a vein similar to that at the monument. Between thirty and forty deed from the Bay State sleep here with their Western brethren. On this day fresh flags waved above their graves, placed there by comrades who, in the long ago, had fought beneath the same flag that now is seen everywhere. Our State has here one monument only. The battles centering here were waged, essentially, on the Union side, by Western men; and had not the 11th and 12th Corps, under Hooker, been sent west, Massachusstis had been unrepresented in what some call the greatest battle of the

ed in what some call the greatest battle of the war.

"When the foreigner, or even our own citise, essays to understand just what has been
done here, he must prepare to be satonished at
the magnitude of the reservation. The traveler
may spond a full week in careful study, and
then hardly comprehend all the phases of the
strife which the Park and the monuments commemorate. Thursday, we rode thirteen miles
ever a magnificent road, owned and maintained
by the nation, to the field of Chickamauga and
heard Palmer of Illinois and Gordon of Georgia,
both participants in the struggle, tell the story
of the dread days. Twenty thousand people of
all ages braved the fierce sun and sat through
the speeches—sat or stood or wandered about.
Union cheers minigled with rebel yells, but all
joined hands in the grand thought that this
sield would tell to all agres the story of American
valor. Everywhere may be seen the marble,
granite, bronze and from memorisis, saying that
here stood this regiment or that. There is no
refrain, no word to kindle hate or controversy,
but the fact alone appears. Then we rode home,
filing to our right when we reached Missionary
fildge, and taking the government road along
the brow of the hill up which elimined the Union
ines on that 25th of December, 1863, giving to
the country a Thanksgiving which was a fitting
supplement to the 4th of July when the North
electrated Gettyaburg and the opening of the
Mississippi. The road is nine miles long, and
in outlook and historic interest it has not an
equal in the world.

"Today we paraded the streets of this beautiful."

Mississippl. The road is nine miles long, and in outlook and historic interest it has not an equal in the world.

"Today we paraded the streets of this beautiful city. The reviewing stand is upon the grounds of our own University, and what a sight it was to see the representatives of so many States, so many soldiers, with schoolboys, all joined to glority the flag and their feality to the Union. There are governors here galore; but Mokinley of Ohlo is the here of the hour. Why not? He was a soldier, and is a statesman. Everywhere he is greated with applicase. Every night the test in which our Epworth League held its meetings has been filled with the blue and the gray who have fought anew their battles of old; but they are bloodless.

"And now that it is over and we are starting homeward, let me give unstitude praise to a city that can entertain more than its own number of risifors and keep all serene and happy. I have not seen the first indication of drunkenness or of incivility. For genuine, unqualified success the dedication is unexcelled. Glory to the Park and the cause which it commemorates?"

Personals.

— Rev. T. C. Iliff, D. D., was selected by the Grand Army at Louisville for Chaplain-in-chief.

-Rev. George C. Needham and Mrs. Needhau have recently held a successful series of evangelistic meetings in Belfast, Ireland.

- Bishop Galloway, of the Methodist Episco-pal Church, South, will preach at the anniversa-ry of John Street Church, New York city, in Oc-

— Rev. B. J. Hoadley, of the North Ohio Con-ference, has recently been elected professor of history and English literature in Portland University, Oregon.

-Charles R. Bishop, the first vice-president of the Bank of California of San Francisco, has ntributed \$800,000 to schools and societies in

— Rev. J. M. Thoburn, Jr., of Duluth, Iowa, has been invited to the pastorate of the Central Church, Detroit, Mich., and has signified his

Dr. C. W. Smith, editor of the Pitteburg Christian Advocate, is to be one of the preachers at the anniversary celebration of John Street Church, New York city, Oct. 27.

—At the annual meeting of the "Ministers' Union," Lowell, recently held, Rev. E. T. Cur-nick, of Worthen St. M. E. Church, was electient for the ensuing year.

- Dr. E. H. Dewart, of Toronto, so long edit-or of the Christian Guardian, and Mrs. Dewart, have returned to their home from their recent visit of several weeks to England.

-Rev. Dr. A. J. Church and family left the Vineyard for Washington, D. C., Sept. 20, where they will make their winter home. Miss Clars Church, their daughter, is teaching in that city.

-The silver wedding of Mr. and Mrs. Alfred Hurst, of Lawrence, will be celebrated at their residence in that city, Monday evening, Sept. 30. Our worthy friends have long been useful members of Garden St. Church.

- We learn from the Ohristian Advocate that Dr. George P. Mains and Congressman E. J. Hill and wife, with a small party of their friends, arrived on the "Etruria," Saturday, Sept. 14, after an extended and delightful tour of Europe.

The Christian Advocate of Nashville observes in its last issue: "Rev. C. S. Nutter, D. D., of St. Albans, Vt., author of 'Hymn Studies,' spent Sunday, September 15, in Nashville, and preached in one of the city churches. We were very sorry not to get to see him."

— Mr. and Mrs. E. H. Thompson, of Lebanon, N. H., on Sept. 12, the twenty-fifth anniversary of their marriage, received many and generous expressions of affectionate consideration. A large number of friends were present at the reception given at their home in the evening.

On Sept. 18, at the home of the bride in Shickshinny, Pa., Rev. Daniel H. Piper, of the class of '86, Wesleyan University, now paster of the M. E. Church in Caribou, Me., was united in marriage with Miss Jennie M. Stackhouse, of the class of '90, Casenovia Seminary. Rev. James H. Piper, brother of the groom, performed the ceremony.

-Rev. Dr. R. S. Rust, at his home in Cincin-— Hev. Dr. R. B. Hust, at his home in Union, nati, Sept. 12, it being his 30th birthday, was the recipient of many expressions of affection-ate remembrance which came to him not only from his many friends in that city, but from friends all over the country, especially from rep-

resentatives of the Freedmen's Aid and South-ern Education Society. In the evening his res-idence was filled with distinguished residents of that city, who had assembled to express to Dr. and Mrs. Rust their heartiest congratulations.

— Rev. S. M. Dick, who for the last three years has been president of the Missouri Wesleyan Institute at Cameron, Mo., comes to Boston to take advanced work in Boston University and to further certain literary enterprises for a Chicago publishing house.

-Dr. A. C. Peck, of Denver, Colo., recently celebrated the one thousandth consecutive night of service of Haymarket Mission. Sixteen persons were at the altar. During the time nearly four thousand have professed con-version, and the mission has expended about \$50,000 in evangelistic and philanthropic work.

—Albert Harrett, eldest son of Rev. W. H. Meredith, begins his life work as a teacher, in Rev. Dr. Holbrook's Military Academy, a first-class institution on the Hudson, about thirty miles from New York city. He was graduated B. A. from Weeleyan University in June last. This excellent position was obtained through the Fisk Teachers' Agency of Boston.

— We wish our churches, and especially our Epworth Leagues, could hear Dr. Daniel Dorchester deliver his new lecture upon "The Original Epworthians; or, The Wesley Family." It is a careful study of this remarkable group of gifted men and women, whom we Methodists proudly claim as patron saints. We are informed that Dr. Dorchester would giadly communicate with any who will correspond with him on this subject.

The Northwestern says: -

"Of ministers whose names appeared on the Rock River Conference roll during the first eleven years of its history, the following seconding to Rev. A. D. Field, are still on the roll: A. M. Early, 1840; Luke Hitchcock, 1841; S. F. Denning, 1842; Lorenso Whipple, Amos Wiley, F. A. Read, S. R. Beggs, Robert Bestly, Edwin Brown, 1844; J. O. Stoughton, 1840; C. Lessenbig, R. K. Bibbins, E. Stone, 1847; A. D. Field, 1848; James Baume, 1850. Since this reached us, Rev. S. R. Beggs has passed into the skies."

 A very pretty though quiet wedding took place at the Tremont St. M. E. Church, Friday, Sept. 20. Rev. Chas. W. Hamilton, one of the Sept. 20. Rev. Chas. W. Hamilton, one of the leading men of the New Brunswick Conference of the Methodist Church of Canada, was married to Miss Jessie A. Jones. The ceremony was performed by the pastor of the church, Rev. J. D. Pickies. The bridal party, after a short and informal reception to the friends present, took the steamer for Yarmouth, N.S. After a short tour they will return to Sussex, N. B., to which charge Mr. Hamilton was appointed last Conference.

A very pleasant event occurred, Bept. 4, at Middletown, Conn., in the marriage of Rev. fl. L. M. Barnes, pastor of the M. R. Church in L. M. Barnes, pastor of the M. P. Church in Hartland, Vt., and Mias Grace L. Weeks, of Middletown. The ceremony was performed by Rev. L. L. Beeman, presiding elder of Mont-pelier District. Mr. Barnes was a graduate of Wesleyan University, in the class of '95. A pleasant coincidence of the occasion was the fact that the officiating clergyman was himself maying in this same house some years before to married in this same house some years before to one of Wesleyan's first girl graduates. The best wishes of many friends will go with the young couple to their new home in Vermont.

- Rev. Thomas Dixon, Jr., is a Baptist minisev. Phomas Dixon, 97., is a paper minister trying to establish an independent church in the city of New York. The Esaminer of that city, the wise and able defender of the Baptist faith and denomination, speaks very plainly concerning Dr. Dixon and his present career. In its last issue it says:—

career. In its last issue it says:—

"Rev. Thomas Dixon, Jr., is making a tremendous effort to keep himself before the public. In most of his recent utterances he seems to be dominated by a desire to say something that will be reported by the daily press. He is nothing if not sensational. Mr. Dixon, if we remember rightly, came to New York to found a great people's church after the pattern of Tremont Temple, but failed. Hence he concludes that other church efforts have also failed. He is now posing as a minister at-large, and his mission is "an effort to realise Christian unity." His talk might attract more serious attention it were not so much of the same tenor as that of other so-called leaders in independent movements who have set out to reform everything, but soon dropped out of sight and were never heard from afterwards. Mr. Dixon appears to be a great man in his own estimation, but the public is not likely to take him at that estimate."

—At the commencement of the late war, a good mother in Wilbraham, Mass., had two sons—all her children that were living. One son was a teacher in the South, the other a member of the New England Conference. The son in the South was pressed into the Confederate service, was with Stonewall Jackson and General Lee in Virginia, and was wounded at Predericksburg and Spottsylvania. The mother, a Friend, of strong antisiavery views, grieved till her death, in '62, that a son of here was arrayed against the United States Government. The other son served three terms in the U. S. The other son served thre 10 U. S. The other son server and was at Chattanooga during its siege. Near the close of the war, the brother in the Southern army was taken prisonbrother in the Southern army was taken prisoner, and released by a pardon obtained from President Andrew Johnson by his Northern brother. The Southerner went back to his business, and the other to his church. They had not seen each other since till they met in Louisville on the street, and embraced each other with tears of joy. They spent two pleasant days together attending receptions and the Kentucky harbeene, when they parted perhaps never to meet again in this world. Need our

readers be informed that the Northern brother and Union veteran is none other than Rev. E. W. Virgin, of the New England Conference, ed at West Quincy?

— Dr. J. W. Waugh land family, of India, are resting at the Wesleyan Home in Newton, where they expect to remain for some weeks.

they expect to remain for some weeks.

— Ohio Wesleyan University has received property worth \$20,000 from Benjamin F. Gessne, M. D., of Kenton, Ohio. The sum establishes a professorship to bear the Doctor's name.

— Mrs. Dr. Nathan Bites, with a son and daughter, is stopping at the Wesleyan Home in Newton. The son will enter the Institute of Technology, and the daughter is a student in the Bohool of Liberal Arts. Boston University.

— Mrs. Rev. W. J. Clifford, mother of Bev. J. R. Clifford, of Woodfords, Me., and of Mrs. Rev. B. C. Wentworth, of Skowbegan, died, Sept. 20, at Skowbegan, and was buried at North Pelermo, Sept. 22. Bev. J. W. Day officiated. Mrs. Clifford was well known and greatly beloved in East Maine. A suitable obituary of this excellent woman will soon appear in our solumns.

Brieflets.

See publisher's announcement on page 13.

Our readers must not imagine, from the be-ginning of Miss Lawrence's story, that it is for the children. It is a most suggestive, helpful story for "grown-ups."

Ziow's Herald may now be secured for fif-een months for the price of one year's subteen mon scription.

It will be found, upon examination, that sev nusually important notices appe eral unu page 18.

Our readers, old as well as young, will give cordial welcome to this Epworth League Con-vention number.

Blank pledges for public use in the churches in securing new subscribers for Zion's Herald will be furnished gratuitously at this office upon application to the publisher.

All persons purposing to attend the annual meeting of the Woman's Foreign Missionary Society at Providence, R. I., must go on Monday or Tuesday, Oct. 7 or 18, in order to avail themselves of reduced rates. These dates are fixed by the railroads, and are unaiterable. A fuller tice will appear next week.

A new feature of the coming year for our columns will be the presentation of electrotypes of several of the finest and most interesting churches, historically, in the connection, with

It is stated that of the 651 new Wesleyan minit is stated that of the tol new Wesleyan min-isterial appointments made at the recent Con-ference, 406 are the result of provisional engage-ments entered into previously between minis-ters and circuits; 615 were actually settled in the stationing committee, and only 36 in the dis-cussion which took place in open cases.

The demands which this Epworth Convention number makes upon our space compel us to hold over for one week considerable "Church News"

A member of one of our patronizing Conferences, and a member as well of the last General Conference, writes: "I was very much interested in your editorial on General Conference make-up. You are altogether right about inevitable reduction. The politicians will oppose, but the loyal yeomanry of the church will sustain, the movement. Press it, wisely, temperately, and vigorously." The

May not the canvass for new subscribers com-nence now in real earnest in every one of our charges ?

We give a hearty welcome to Applied Christianity, the new bl-monthly published in the interests of the Boston Missionery and Church Extension Society, and the New England Desconses tension Society, and the New England Desconces Home and Training School of the Methodist Episcopal Church, supplanting both the Signal Light and the Desconces Journal. It is an eight-page paper, chronicling the urgent and interest-ing work of these now united organizations. It is rightly named, and we are much pleased with the first issue. Its columns bring the reader face to face with the most practical phases of Christian work in our city.

Rev. R. L. Bruce, of Helena, Montana, writes:—

"Just a practical word on itinerant es. diocesan spiscopacy. We have, located in our city, an Episcopal Bishop. His going out and coming in creates scarcely a ripple. Aug. 22, Bishop Ninde came to us for a week's stay. His visit created a decided sensation and greatly helped the work of Methodism here. Why? Partly, no doubt, because Methodist Bishops are a scarce article here, but otherly because he came, not from a city or State, but from the world at large. In a faw years another will come from the same field, and Helena will be more and more impressed that Methodism is a great denomination. If a man has any depth, there is nothing like travel to broaden him. The effect of the itinerancy on our Bishops and its reflect influence on the church are of incalculable benefit. The sense of denominational oneness is thereby conserved more than by any other means. Far distant be the day when diocesan episcopacy shall limit our Bishops to a narrow field, and our fields to narrow Bishops! The itinerancy has its disadvantages, but to my mind its benefits outweigh them a thousand fold." Rev. R. L. Bruce, of Helena, Montana, writes: -

The exarcises connected with "opening day" at the Behool of Theology, Sept. 18, were of a pleasant and interesting character. President Warren led the devotions. Dean Buell made a happy address, introducing Professors Morris and Rishell, who spoke ably and pertinently to the students. Prof. Morris indicated the qualities and training needed in order that the student in the ministry make the most and best of himself. Prof. Rishell pointed out some of the more practical uses of the department of of the more practical uses of the department of historical theology.

The greatest preacher of this century, in our deliberate judgment, was Frederick William Robertson, of Brighton. No man since his decease has so greatly moided the preachers and the preaching which came after him. Phillips the preaching which came after him. Phillips Brooks was greatly influenced by an early and constant study of the sermons of Robertson. Many of the most impressive preachers of these modern times express a sense of and grateful obligation to the Brighton minister. No published discourses prove to us so suggestive, interesting and helpful. The volume of his sermons would be one of the last of the few books with which we should be unwilling to part. To every minister we recommend the reading and careful study of Robertson. The desire to interest our readers more generally in him and his sermons led us to request Rev. Dr. G. M. Steele to prepare the critical and appreciative contribution which appears on the third page. on the third page.

A Negro Honored Who Honored Himself and His Race.

HE management of the Atlanta Exposition deserve hearty and grateful praise for the L deserve hearty and grateful praise for the stitude which they have taken towards the Negro. The race was substantially encouraged to erect a building of their own, in which they make a creditable exhibit. Booker T. Washington, well known in New England as president of an institution at Tuskeges, Alm., for the education of colored youth, was honored with an invitation to deliver an address upon the opening day of the Fair. Mr. Washington opening day of the Fair. Mr. Washington proved himself equal to the occasion. Regro though he be, he possessed sufficient ability, good sense and self-poise not to mar the opportunity by any indiscreet utterance. Indeed, it is universally conceded that he made the address of the day. The New York Tribuns, in its report of the event, sava: its report of the event, says: -

"But when all that is said, it still remains true that the speed of the day was that of Mr. Washington. Even before he spoke he had the good-will of the audience, which received him with hearty applause; but before he ended he had fakily taken the home off its feet. When he made a good point—and his address was full of good points—he was greeted with thunders of applause, and when he finished it was felt by every one who liste.cd to him, Bouthern as well as Yankes, that the appearance of such a man om such an occasion and in such a presence marked an epoch in the history of the Bouth. In giving a place to Mr. Washington on the opening program, as well as in doing so much to make the Negro exhibit in the Exposition hes success it is, the directors of the Atlanta Exposition have taken an immense step forward in the peaceful and natural solution of the race question."

We are happy to present the closing and most important paragraphs of Mr. Washington's ad-

mportant paragraphs of Mr. Washington's address:

"Gentlemen of the Exposition: As we present to you our humble effort at an exhibition of our progress you must not expect overmuch; starting thirty years ago with the ownership here and there in a few quitt and pumpkins and chickens (gathered from miscellaneous sources), remember that the path that has led us from these to the invention and production of agricultural implements, buggies, steam engines, newspapers, books, statuary, carving, paintings, the management of drug stores and banks, has not been trodden without contact with thorns and thisties. While we take just pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall are short of our expectations but for the constant help that has come to our educational life, not only from the Southern States, but especially from Northern philanthropists who have made their gifts a constant stream of blessing and encouragement. "The wisest among my race understand that the agitation of questions of social equality is the axtremet folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant streams to fully, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant strengle, rather than of artificial forcing. No race that has anything to contribute to the markets of the law he ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

"In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and nothing has drawn us o near to you of the white race, as the opportunity offered by this Exposition; and here bending, as it were, over the altar that represents the results of the struggles of open race and

Les

The Sunday School.

FOURTH QUARTER. LESSON I. Sunday, October 6. Judges 9: 1-19, 16. Rev. W. O. Helway, U. S. N. THE TIME OF THE JUDGES.

I. Preliminary.

- Golden Text: The Lord raised up judges, which de-ternal them. Judges 2: 15.
- 2. Date : B. C. 1633, and after
- 2. Places: Boohim, probably near Shiloh; Timnath-serah, in Ephraim.
- 4. The Book of Judges: Title—in Hebrew, Sho-pholim, meaning "judges," or "deliverers;" there were fourteen of these, and they ruled Israel "about 480 years" (Acts 313 90). Author—uncertain, probably fam-uel. Date—before David's time; in the reign of final. Included consend—from three hundred to four hundred uel. Data - before Barder united time; in the roign of fisal. Puriod covered — from three hundred to four hundred years. Purposs — to continue the history of the people, and particularly to trace the course of their successive apostasies and deliverances. Divisions.— "The Book of Judges consists of three divisions: (1) The Preface, which extends to chap. 1s. (2) The Main Marrative of the exploits of the Judges, beginning at chap. 17, and onding at chap. 1s. (3) The Appendix, containing two detached parratives; the one, of the establishment of the worship of Micab's graven image at Dan; the second, of the civil war with Benjamin (chaps. 17-21). To those may be added the Book of Buth, containing another detached narrative, which anciently was included under the title of Judges, to which book the first verse alows that it properly belongs "(Speaker's Commandary).
- Home Readings: Monday Judg, 2: 1-18. Pass-day Judg, 2: 11-17. Wednesday Judg, 2: 13-23. There-day Num. 30: 10-56. Priday Jer. 2: 4-13. Sauriny Pro. 51: 5-18. Sunday Pro. 100: 54-46.

Under Joshua's rule, and for a short time following, the Israelites as a whole re-mained faithful to their frequently-ratified covenant. After his death, the rise of a new generation " which knew not Jehovah nor yet the works which He had done for Israel," together with the lack of political israel," together with the lack of political coherence, and contact with the partially-subdued idolatrous peoples in their midst, quickly led to disorganization and apostasy. The tribes reverted to the patriarchal sim-plicity of their ancestors. Each was inde-cedent and was ruled by its headily. pendent, and was ruled by its hereditary ohlef. "No new laws were made," says Geikle, "for those of Moses were final; there were no public enterprises, for such things were unknown." So utter was the disintegration that each individual "did what was right in his own eyes," Under such circumstances it became an easy matter for the conquerors to sheathe the sword, and fraternize with the conquered instead of expelling them from the land; and friendly relations rapidly paved the way for intermarriages and the adoption of the gross but entiting idolatry which had for a long time reigned over all western Asia. The people, despite even the solemn warnings of the Angel who came to Bochim, speedily forgot their repentance and "for-sook the God of their fathers, and served Baal and Ashtaroth," whose temples and groves dotted all the land. Our lesson, for the most part, deals rather with a description of what took place during the whole period of the "judges," than with details. We are told that the infidelity of the people naturally provoked to anger the Being whose covenant they had insultingly broken; that in punishment He "delivered them into the hands of the spollers," the checking their career of conquest and bringing them under the yoke of their enemies; that in all their enterprises God was "against them for evil," precisely as He had forewarned them; but that, from time to time, in their distress He graciously raised up "judges," or deliverers, who suc-cessfully withstood their oppressors and secured for them a respite until they again declined into idolatry.

III. Expository.

1. An (R. V., "the ") angel of the Lord. —
In most cases this phrase designates the Angel
of the Covenant, and the majority of commentators incline to the belief that this supernatural Being is here referred to. The language of
authority used by Him would bent only such a
Being. It will be remembered that the Captain
of the Lord's host had appeared to Joshua (5:
14), an unmistakable incarnation of this Angel
of the Presence. At the same time the phrase
has been used in several instances to designate
a merely human messenger (Judges II: I3; Isa.
42: 19). Came up from Gilgal — "the first
place of encampment in the Jordan valley,
where this same Angel appeared to Joshua and
announced Himself as Captain of Jehovah's
host. There the Angel announced the capture
of Jericho and prepared Joshus for the work of
conquest. Now He comes again — comes to rebuke the nation for their disobedience, and
warn them of the certain panishment that shall
follow their lack of faith. The words indicate
that, in the mind of the sacred writer, this
Angel was conceived of as having long lingered

at the sacred spot of the old camp where He last revealed Himself, and now comes from that spot to speak again to Israel " (Terry). To Bothim — meaning "weepers;" probably named from this incident; the site is unknown; the Septuagint places it near Sethel. And said — to the assembled tribes, summoned probably for the purpose. I made you to go. —The absence of the usual preface, "Thus saith the Lord," the frequently-recurring use of the personal promoun in this rebuke, and the tone of authority assumed, all point to a supernatural Speaker. "No human boing, not even Moses, could have used this language; nor could any angel, save "No human being, not even Moses, could have used this language; nor could any angel, as the Angel of the Covenant, Jehovah of the Old Testament (Isa. 63: 9) and Jesus of the New (Mal. 3: 1)" (Terry). I will never break my covenant with you.—"Whatever they had done, God had been true to His promises" (Pe-

Do not trouble yourself about the personality or name of this angel that "came up from Gligal to Bochim." He is always "coming up." Why do we mise great meanings by fastening upon little pedantic points? The angel charged the people with having broken God's conditions upon which He promised to be with them and keep His covenant with their house. The angel still lives. Now we call him Memory or Conscience. What is there in the change of name? He is an angel still. He is the wonderful Presence in life which takes note of all our goings, thoughts and doings—an invisible, unalumbering Spirit that, so to say, keeps the covenant in one hand, and our life in the other, and looks to see how the harmony is sustained (J. Parker).

- 2, 3. Ye shall make no league (R. V., "covenant").— See Deut. 7: 2, 5; 12: 3. Ere they trod the soil of the promised land they were warned against any toleration of the Cansantes. Expulsion of these idolaters and the obliteration of their altars were included in the covenant. Ye have not obeyed (R. V., "heark-production") my voice observed the covenant. ened unto") my voice. — A charge which they knew to be true. Why have ye done this?— "This is an unanswerable question. To give a good reason for sin is to justify it. Sin is al-ways unreasonable. Hence in the day of judgnt every sinner will stand speechiess " ("... Wherefore I also said. — " By the lip Moses (Num. 33: 55) and of Joshua (23: 12, 13) Mosse (Num. 33: 55) and of Joshus (23: 13, 13) the declaration was made that if they clave unto the remnant of the nations, and had social and commercial intercourse with them, God would not drive out these nations. They had received a fair warning "(Terry). They shall be as thorns in your sides.— "The figure is taken from rural life. Israel has acted like a slothful gardener. He has not thoroughly destroyed the thorns and thisties of his fields. The consequence will be that sowing and planting and quence will be that sowing and planting and other field isbors will soon be rendered painful by the presence of spiteful thorns. The influ-ence of habitual intercourse will make the Ca-maanites stinging weeds and snares for Israel." (Cassel).
- 4, 5. The people lifted up their voice and wept. "Man is so constituted in his moral nature that conviction of sin arises; when the nature that conviction of ain arises, when the sinner has a clear view of what he is in contrast with what he ought to be. These two views the Lord held up before all the people, till they could endure the sight no longer. Bix hundred thousand sinners in tears of penitence! No wonder that Bochim, a monumental name, was given to the place of such national penitence."
- When Joshua had let the people go 6. When Joshua had let the people go (R. V., "had sent the people away") — from the covenant of Shechem (Josh. 3s: 29-31). Many things have intervened, but the writer goes back to this national covenant and the death of Joshua in order to contrast the faithfulness of that generation with the spoatasy of those succeeding it. Went every man to his inheritance — to complete the expulsion of the Cansanites and to possess the land allotted.

 Joshua's railrammat was the beginning of a national

Canantites and to possess the land allotted.

Joshus's retirement was the beginning of a national
decline. The constitution of Iarsel permitted no king
or ruler except in war, and the tribes naturally reverted
more and more to a simple patriarchal government,
which, though favorable to the development of popular
liberty, tanded to isolation and weakness. The determination to extend their limits, and, at the same time,
act apart, was a fruiful source of danger, nor could the
same vigorous national apirit, nor the same high religious tene as before, be maintained when the commonwealth was broken up into fragments. The closing years
of Joshus's life were thus like the wanting of the moon,
is which darkness grews ever deeper (Gelkie).

7. Served the Lord all the days of Joshua — during the period of his rulership, from the time of the passage of the Jordan to the division of the land. Elders that outlived Joshua.— As these had taken part in the wars for the conquest of the land (Judges 3: 1, 2), they probably survived Joshua at least twenty-five years. The period, then, in which the people were commended for their fidelity may have continued about fifty years. about fifty years.

The lessons of the wilderness had not been lost upon them. Not in vain had they seen their fathers drop and die till they were all consumed for their robellion. We search the sacred history in vain, from the Exodus to the Capitrity, for another generation that was so wholly faithful to Jehovah (Wm. Smith).

8, 9. Joshua . . . the servant of the Lord — the same high title which had been given to Moses (Deut. 34: 5). Burled him in the border Moses (Deut. 24:5). Burled him in the border—within the border or boundary. Timnathheres—also called Timnath-scrah; supposed to have been at Tibneh, about fourteen and a half miles north-northwest of Jerusalem. Joshua's tomb has been identified. Geikie says that Abbe Richard, in 1870, explored the rains of Gilgal, and found a number of small flint knives. As the Israelites, according to the Septuagint, burled in the same tomb with Joshua the knives which he had used for circumcision at Gigal, the Abbe explored the reputed tomb of Joshua

at Tibneh, and found, to his delight, a great number of these knives.

number of these knives.

10. All that generation — those, probably, that achieved the conquest of the country. Another generation, which knew not the Lord — were destitute of that intimate, palpable knowledge which their fathers had enjoyed, who had been led and fed and gained victories under immediate divine leadership. In the enjoyment of abundance the sense of obligation graw weak. Says Cassel: "It could not be counted as a represent to their that they had not seen the mighty works of God in connection with the conquest; but in the triteness of possession they utterly failed to acknowledge their indebtedness for it to God."

They had no practical or experimental knowledge of

They had no practical or experimental They had no practical or experimental Him; no deep or lively impression of His goodne affectionate, grateful, or devout sense of the womanifestations of His power in their behalf (Bush

11. Did evil (R. V., "did that which was evil") — fell into idolatry. Served Baalim. —
They had done so before, in the time of Moses, when, by the machinations of Balaam, the Midwhen, by the machinations of Balaam, the Mid-ianites succeeded in seducing the Israelites to the worship of this god at Baal-peor (Num. 25: 3). A terrible punishment followed this lapse, but, despite this, succeeding generations returned to the false worship, which was practiced up to Samuel's time, except when Gideon was judge. Baal was the supreme male divinity of the Phe-nician and Canaanitish nations. His name com-monly occurs in the plural — Baalim. Ashto-reth (plural Ashtaroth) was the corresponding female divinity. Her worship was introduced by Solomon, and was adopted, together with Baal worship, by the ten tribes under Ahsb and Jesebel. In Judah, too, Baal worship prevailed, especially under Ahariah, Ahar and Manasseh. Says Wm. Smith: "Baal and Ashtoreth symbol-ized the generative and productive powers; the former was also regarded as the sun-god, and the latter as the moon-goddess." latter as the moon-goddess."

The piural Basilies is a general term employed to de-obte all false delties, and is synonymous with the ax-reasion" other gods "in the clause" other gods of the ods of the nations round about them "(the larselites), gods of the nations round about them." (the inresures). This use of the term Basiin arose from the fact that Basi was the chief male deity of the Canaanites and all the nations of Hither Asia, and was simply worshiped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets.

12. Forsook the Lord - their Delivere Egyptian bondage, their merciful Provider, their omnipotent Leader, their gracious Benefacter. Howed themselves — publicly engaged in idel-

16. Nevertheless—" in wrath remembering mercy." The Lord raised up judges—de-liverers, dictators; men who, acting under a divine call, appeared in times of emergency, took command, performed signal acts of valor, and having delivered the nation, subsided into a sort of chief magistracy.

There were fitteen judges during this period. One of them was a woman (Judges 4: s). Eight were military heroes, and delivered Israel from oppression; they were othniei, Bhud, shamgar, Deborah, Barak, Gideon, Jeph-thah, and Samson. Pive — Tolah, Jair, Ibasan, Bion, and Abdon — seem to have led more peaceful lives; they have left little else than their more names upon the pages of history. Bit, the high prices, and Samuel the prophet, stand spart from the other judges, having both secular and seared functions (Johnson).

IV. Inferential.

- Great is the forbearance and compassion of our God. It is of His mercy that we are not con-
- 2. We easily forget God; He never forgets us. The punishment of heart-apostasy is spir-itual abandonment. Much of our human misery
- 4. As there is none higher or purer than God, s He only is eternal, to forsake Him is to choose what is lower and necessarily finite.
- The Baals whom men worship today are the World, Money, Pleasure, Self " (Peloubet). Decay of morals inevitably follows decay of faith " (Terry).
- 7. God does not utterly forsake those who wickedly forsake Him, but sends deliverance when they truly repent.

 The temptations to idolatry are no longer of the same kind as in Mesopotamia or in Egypt. Two forms of worship rise above all others—the two Phenician deities, Baal and Astarie the two Phenician delties, mai and Astarte-as seducing the Israelites from their allegiance, marked everywhere by the image and altar, or the grove of olive or liex round the sacred rook or stone on which the altar was erected. Relics of such worship continued long afterwards in the names, probably derived from this period, both of places and persons. Everywhere throughout the land lingured the traces of the old idolatrous sanctuaries — Baal-Gab, Baal

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Hermon Baai-Tamar, Baai-Hazer, Baai-Judah, Baai-Perasim, Baai-Shalisha, like the memorlais of Saxon heathenism, or of medieval superstition, which furnish the nomenclature of so many spots in our own country. And oven in families, as in that of Saul, we find that the title of the Phenician god appears, as in the names so common in Tyre and Carthage — Maherbai, Hannibal, Asdrubal (Stanley).

2. The tribus seem to have educated the

2. The tribes seem to have adopted the dangerous measure of entering into terms with their enemies, and permitting them to reside in the land on the payment of tribute. Intermartials were and land out the land on the payment of tribute. the land on the payment or tribute. Intermar-riage soon followed, and led to community of religious worship. The Israelites strayed, with-out scruple, into the shady groves, where the voluptuous rites of the Canaanties were held, or attended at their gay and splendlid festivals. By degrees they began to incorporate the two re-ligions, and to pay indiscriminate homage to ligions, and to pay indiscriminate homage to the symbolic representations of the powers of nature, particularly of the sun and moon, as well as to their own peculiar God, the Creator of the universe; and throughout the period of the Judges down to the time of David, among those who repudiated the grosser idolatry of Polytheirs, there lingered a kind of Idolatrous Monotheism, far below the sublime Mosaic worship of Jehovah. Some who preserved inviolate the first commandment of the Law lived in almost unconscious infringement of the second: they unconscious infringement of the second: they worshiped on the high places, they worshiped symbols or emblems of the great "Iam," the Invisible, the Eternal (Milman).

3. God took the pith out of them; He watered down their muscle until it became flabby; He confused their minds until they recied at noon-day and stumbled like drunken men; He set all heaven on fire against them; the horizon burned them, accorded them, and they withered away: they who might have been the foremost princes crouched behind; they who might have worn white robes were lying crushed in the dust. God's anger was hot against them, and it will be hot against any corresponding generation in the world. Foreske God, take up with idols, follow the fashions, yield to the spirit of the times, forsake prayer, and regard the Bible as only some ancient document, and your business will leave you, your fields will not yield half their increase, the enemy will laugh at you. They who forsake the alter shall be forsaken of God (J. Parker).



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League Prayer-meeting Topics October.

Rev. Matthias S. Kauft

THIRD QUARTER - " Lessons from the Early Church."

The battle-cry of our day is, "Back to Christ." How to discover Him through the creeds, rites and ceremonies that have grown up around Him, is the great prob-Nowhere is He seen more clearly revealed than in the Acts of the Apost Here in His risen and ascended power and glory He stands, moves, works, inspires, in the person of the Holy Ghost. Hence our general topic is timely: "The Early Church." How vital the theme! How in-Church." stinct with living energy! How fresh from Christ's own molding hand! What barriers were surmounted! From narrow exclusiveness what plains of tolerance were reached! What mountain-peaks of effulgent glory brighten the whole scene! See the great worthies rise out of obscurity, one by one, and make the heathen world tremble beneath their divinely-energiad! These thrilling Acts, throbbing with Christ's powerful presence, shall afford us many useful lessons.

October 6 - " The Forty Days After the Resurrection." Acts 1: 1-26; 1 Cor. 15:

They begin with the Resurrection and terminate with the Ascension. These two pillar-events close up the Gospels and open pillar-events close up the crospers and open the Book of Acts. By design these two granites support the bridge which spans the gulf between God and man. What forty days of human history can compare in value to these? The greatest Being who ever walked the earth has been dead and buried. Now He is alive, and prove it by numerous unmistakable appearances.

- 1. To a woman. She is near the sepulchre weeping. A familiar voice says, "Mary," and joy dries her eyes. Away she flies to do His bidding, and to herald that she has seen the Lord (John 20: 14-16).
- 2. Was it an accident that His second appearance should also be to the other women? Ah, no! Then as now Christ finds first the hearts wrang by deepest anguish (Matt. 28: 9).
- Next He appears to the denying but re-pentance-revolutionized Peter (Luke 24: 34).
- 4. As two of the sorrowful disciples are sadly making their way to Emmaus, suddenly Jesus walks and talks with them and they come to know Him (Mark 16: 2).
- 5. Ten of the disciples next receive His " Pas vebiscum" (John 20: 19-24).
- 6. Later the entire eleven are together, includor Thomas, the honest skeptic. He is so hard to convines, that Jesus tenderly bids him touch the wounded palm and side. Even the doubter believes and utters his oredo—"My Lord and my God!" (John 20: 26-28.)
- 7. In the blue waters of beautiful Galilee seven disciples are fishing, when, lo! John recognizes Christ on the shore. Their hearts are thrilled. They breakfast together, and He talks most touchingly to them, especially to Peter, who receives the impressive charge: "Shepherd My sheeplings" (John 21: 1-24).
- 8. On a mountain-slope in the province of Gallice—possibly the Mount of Beatitudes—the eleven disciples and a congregation of five hundred more faithful believers receive His universal command to evangelize all nations (Matt. 28: 16, 17; 1 Cor. 15: 6).
- 9. How pathetic must have been the meeting with James, the Lord's brother! (1 Cor. 15: 7.)
- with James, the Lord's brother! (1 Cor. 15: 7.)

 10. The forty days are closing. He leads the tried and trusty apostles out on the Mount of Oilves. His resurrection body is different—not just the same as before His death. Now He does not vanish suddenly, as on previous occasions, but gradually He ascends in full view—their last sight of Him showing His pierced hands outspread in the stitude of eternal benediction. They know the tomb has lost its viotim, and with unshaken conviction they are grounded in the easential truths required in founding the early church. Heroes they have become in these few days, ready for almost any sacrifice these few days, ready for almost any sacrifice (Luke 24: 50, 51).

LESSONS. The church of today should, Emphasize all that Christ made most emphatic during the forty days.

- 2. Be a living witness of all vital spiritual truth.
- 3. Seek to do God's whole will rather than bry into the mysteries of His government. 4. Honestly endeavor to reproduce the Christ-
- October 13 "The Day of Pentecost." Acts 2: 1-41.
 - "The day of hope and prayer are past, The day of comfort dawns at last; The everlasting gates again Roll back, and lo! a royal train; From the far depths of light one The floods of glory earthward pour! "

The Passover is seven weeks in the rear. Those forty days so heavily freighted with

weightiest events and teachings have passed into life never to be lived again. ely ten days after the ascer with their load of prayer and anxious waiting and no-surrender policy, all form a variegated dark background, now heavenilluminated by the fulfillment of promise. Only one hundred and twenty are they, but oh, what strength in their concord! No croakers; not an indifferent one; no one of them busy here and there missing the opportunity of a lifetime — "All with one accord in one place." This of itself would win a large measure of success even if favored only by natural laws. Now add thereto the supernatural application of a spiritual dynamo, the actual presence of the Holy Spirit — Christ's continued life on - and we have the greatest day in the history of the church.

1. The effect of the Spirit's coming is like wind. You have been seated on a summer's day under the shade of an old elm. How drooping and motionless its long branches! You are op-pressed with the lull. Finally a little relief is lent. You perceive a slight motion. About your head a few leaves tremble in the gentle current. Now the branches are stirring. A brisk breeze is starting up. The refreshing gaie enlivens all your drowsy powers and you are ready for achievement. So with the coming of the Spirit. Oppressive lethargy is swept away, and renewed energies are thereby prepared for service. The Holy Ghost is like the Wind (a) in its secret coming, (b) in its gentle reviving, (c) in its powerful moving, and (d) in its purifying

2. The result of the Spirit is symbolized by

"Swift and straight each tongue of flame Through cloud and breese unwavering And darted to its place of rest On some meek brow of Jesus blest."

The appearance was like a momentary flash, but the influence typified was to be permanent. First the tongue appeared, and then settled upon the head of each person, whether his talents were many or few. The tongue was undivided at the root and then branched in terminal divisions, supposed by some to symbolize the different dislects spoken.

"The fire in quivering tongues of flame Descending sat on each, To fill with fervency of love And finency of speech."

TONGUES.

- The baptism of the Holy Ghost will al-a be manifested when God's children are of heart and purpose.
- 2. It will come in answer to importunate grayer when the consecration has been com-
- Like wind it will come, as God's breath athed into men's lives.
- 4. Like fire it will come, to kindle a pure flame, to consume the dross, and endue with
- 5. It comes to fulfill the prophecies of old. Like a tongue it comes to give the new anguage of God's new people to all the world.
- This baptism in its fullness is found to be incoming and the indwelling of the triune
- 8. This is what the church needs today more than all else. There are impediments in the way for whose removal cushioned pows and eloquent pulpits are not sufficient. Of what avail are all the vest sums of money and years of toil at Hell Gate until little May Newton touches the spring that applies the glant force? Power is what we need. It can come from only one Source.

"Oh, that it now from heaven might fall, And all my sins consume! Come, Holy Ghost, for Thee I call, Spirit of burning, come!"

October 20 - " The Choosing of the Seven." Acts 6: 1-8.

Three classes of persons were found in early church: First, there was the Jew, claiming the real Hebrew blood and speak-

ing the vernacular Hebrew of the day; sec-ond, the Gentile proselyte, having turned from idolatry and polytheism to Judaism, that he might worship the one true God; third, the Grecian, or Hellenist, who was a Jew by birth and circumcision, but born in a foreign land and speaking a foreign lan-guage, usually the Greek. The Hellenists were regarded by the Palestine Jew as tinot-ured with Gentiliam. The charge these make in our lesson did not imply ill-will, but expressed only the fact alleged that their widows did not receive the attention due them. Now arises an opportunity for some discreet statesmanship. Will the dis-ciples be equal to the occasion? Yes, indeed! Being divinely inspired, they are divinely led. They proceed as follows: —

Step 1. They call the "multitude of disciple together. It was a regular parish meeting. How much wiser this than settling the question arbi-trarily themselves!

Step 2. In presence of this mass meeting the disciples frankly state the case — how they were unable to preach the Gospei and attend to all the secular details of the church, too.

Step S. Their suggestion is that the brethren themselves select men from out their own number to look after business matters in connection with the work. As qualifications for such an office they mention honesty, wisdom and spirit-

Step 4. The people being delighted with this proposition, proceed at once to appoint seven men of high moral and religious standing. Thus were set apart the first descons. As evidence of Divine approval, "the number of disciples in Jerusalem multiplied greatly."

DISCORDS.

- liven in the pentecostal church arose mur-ings.
- 2. Dissensions often occur when a rapid increase brings in varied elements.
- Unless the business interests of the church are in the hands of sanctified business ability, there is likely to be trouble.

HARMONIES.

1. Pure motives will promote harmony

- 2. A little girl having been told of the rainbow round about God's throne in heaven, "in sight like unto an emeraid," said: "Then are all rainbows made from that one in heaven?" The church upon earth should be patterned after the heavenly. How beautiful when heavenly harmony prevails through all her borders!
- 3. The church's power lies in its unity and consolidation. At the Centennial Exposition was a great magnet that could lift a weight of eighteen hundred pounds. It was made of one hundred thin plates, not one of which had much magnetic power in itself. The strength lay in their united action.

October 27 - " The Death of Stephen." Acts 6: 9 - 7: 60.

Picture One: There is gathered together a mis-cellaneous crowd of men greatly enraged over reports and half-understood statements. Before them stands a young man who is the innocent occasion of all this disturbance. He is the intellectual and scholarly Stephen, a Grecian Jew. His nativity accounts partly for his untrammeled and generous positions. In such hearty sympathy with the revolutionary character of the new religion is he, that his advance even of the twelve is noticeable. They are quite popular with the people, but this new deacon is proclaim-ing the Gospel for all nations so earnestly that he arouses the bigoted Pharisees. See, they are stly that he arouses the bigoted Pharisess. See, they are putting question after question to him. All of them he answers with such surprising wisdom, in such a calm and courteous spirit, that they are completely discomfited in argument.

Picture Two: Here we have the same crowd, How eager! How intent! They seem fairly be-side themselves with excitement. Those few men in front they are hiring to swear falsely.
Bay you have heard this Stephen" speak blasphemous words against Moses and against God."
Thus suborned, these weaklings are sent forth

as wildfire among the populace.

Picture Three: Our third view gives us the

council arranged in a semicircle, while the ac-cused stands in the centre. That flery young Pharises youder in his cent at the Sanhedrin is, Saul of Tarsus. Hither is brought by force Stephan, takely charged. But not a ripple disturbs the peace of his Christ-permested soul. His angelle face is but the index of the divine

Picture Four: Sad! sad! that men can be so See the mob now! What a bloody pieture of human hate!

Round him howling, red eyes fashing, Ravening welves their teeth are gnashing, And thirsting for his blood."

In most striking contrast, behold the exqui-sitely beautiful Stephen!

Humbly kneeling, neaght gainsaying, Haught against his slayers laying, Meekly to his Pather praying, Their crime to diaregard."

Draw the curtain upon the horrible stoning, nd behold through the ritted sky a scene of transcendent glory. Surely all heaven se interested, while even Christ stands to welc this sainted martyr to immortal blies. Hear the choros: "Well done! Well done! "reverberating again and again through the skies.

LINGERING ECHOES.

- 1. Be firm and positive in proclaiming the truth as it is in Jesus.
- 2. A joyful heart brightens the face.
- The eagle's flight is boldest when the storm ages with most fury.
- The stars shine most brilliantly in the darkest night.
- 7. May there not be many Stephen-like souls in our churches which some approaching persecution will make manifest ?
- 6. Church in the valley, behold, over the mountain is coming the Saul who consented to Stephen's death; henceforth to be the majes-tic Paul, submitting to Stephen's Lord.
- 7. Have not the glorious life and triumphant death of Stephen awakened in all our Epworthian bearts the noble resolution of Alexander Smith,
 - 1, I will go forth 'mong men, not mailed in soors, But in the armor of a pure litent. Great duties are before me and great songs, And whether crowned or crownless when I hall It matters not, so as God's work is done."

Providence, R. I.



A Frugal Meal.

It's house-cleaning time. Every one tired and cross: every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

No Pearline—that's the cause of it. A little Pearline, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using Pearline. You won't have to use that rub, rub, rub, in getting the dirt off. And that saves other things, your paint, for instance.

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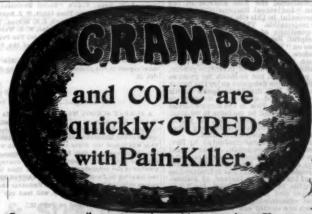
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Cramps may assail you at any time, without warning. You are at a complete disadvantage—so sudden and violent is their attack—anless you are provided with a sure cure.

Hanson, of Boston, was re-elected president for the coming year. The membership had doubled during the year. At least 1,200 people were

A New Junior League Formed.

The Westfield League held its annual meeting Sept. 11. Reports showed that the Sunday prayer-meeting has been kept up through the whole year and the average attendance has counted 55. The monthly meetings have had counted to. The monthly meetings have had about the same number on an average. The membership has grown this year from 100 to 130. The Junior League (between the ages of nine and sixteen) is new and now numbers 83. The League has raised over \$100 for different purposes, mostly for missions and the church debt.

A Good Summer's Work.

The following from St. Paul's, Providence, shows this League to be "abounding in the work of the Lord:"—

"The Epworth League of St. Paul's Church has been very active, as the following aummary of its work will show: The Mercy and Help departments distributed twenty-two bouquets, each containing a small flag and a Scripture verse, also the name of the League, to the members of the Old Men's Home; lifteen night watchers and a canopy were furnished for a girl dying of consumption; companions were provided for an invalid eleven afternoons; and forty-nine bouquets were given to the sick. The department of Spiritual Work held an entertainment which netted \$19 for the League treasury; furnished a package of clothing containing twenty-five pieces for the Deaconess Home; axe \$21 to a family in distress; made \$6 calls; and secured \$30 for the use of the devotional meetings of the League during July and August had an external provided and the secured \$40 for the use of the devotional meetings of the League during July and August had an external provided and the secured \$40 for the use of the devotional meetings of the League during July and August had an extense seling held. With such showing for the summer months, it is no wonder that Pastor McIntire looks forward to a successful fall and winter work."

"Lead the Blind."

The League at Rockland (Maine) is doing a work, the very mention of which enlists tender interest. The blessing of the "inasmuch" will be given these young disciples by their grateful Master. We print the entire report

verbatim:—

"About three years ago the Epworth League of Pratt Memorial Church took upon itself the care and education of Leroy Williams, a little bind boy. Leroy, who was then seven years of age, was sent to the Kindergarten for the Blind at Jamaica Plain, Mass., where he has attended the three terms, passing his veactions in pleasant homes in this vicinity provided through the efforts of the League. The League during this time has clothed and supported the lad, who is a bright little fellow and is profiting by the opportunities thus termished him. To do this noble work the League has to labor hard to earn the money necessary. Two years ago the public liberally patronized an entertainment given for this purpose, and Sept. 10 another entertainment was given."

Convention in Verment.

Sept. 5 a sub-district convention was held at Morefores. Addresses were delivered in the afternoon by Revs. O. L. Barnard, of Middlesex, and A. B. Enright, of Waitsfield. Mrs. W. M. Palmer, of Waitsfield, also read a paper at this session. In the evening Rev. L. P. Tucker, of Northfield, president of the Vermont Conference League, delivered an interesting address.

The St. Johnsbury District held its annual convention at West Burke some weeks since. They recognized faithfulness and worth in re-electing



as their president for the fifth year Rev. I. P. Chase.

The League in New Hampshire

The great convention in Manchester last year gave fresh impulse to Epworth League work in New Hampshire Conference. Eighty chapters and 4,850 members are now reported. Nashua and Grace Church, Haverhill, have the largest chapters, each having about 200 members. Three chapters have organized this year, and the time is set for the organization of two more. Several Junior Loagues have been formed; Claremont, with a splendid chapter, being the latest reported.

Actual gains are shown, not so much in num-

Actual gains are shown, not so much in numbers as in more thorough organisation and practical testing of the Epworth Wheel. Owing to revision and reorganization, chapters in some cases report no increase, but have actually doubled their working force. The districts are well organized, and successful conventions have been held. Steps are being taken towards a closer union through sub-districts.

Noteworthy features of the year's work are: A two weeks' revival conducted by Keene chapter, with pastor in the audience; a successful patriotic meeting by Concord chapters; an alcove in vestry supplied with books and papers for members of St. Paul's chapter, Manchester; and in the same chapter a practical training in Methodist polity through the formation of an imaginary church, with officers, committees, quarterly conferences, and all details.

T. E. Crammer, Conf. Sec.

T. E. CRAMER, Conf. Sec.

Maine State Epworth League Convention

Maine State Epworth League Convention.

The third annual State Convention met at Westbrook, with the Pendexter Chapter, Wedneeday and Thursday, Sept. 11 and 12. Though the heavens were clouded on our arrival, sunshine greeted us on the faces of the Leaguers and inside the church. The president, Chas. F. Morrill, was the directing genius. He had planned his work systematically, and the members of the chapter showed the ability of young people to execute. Frominent among the workers were Mr. C. I. Spear and Miss Clara Norton, who were ready with information, and had charge of the entertainment and registering of the guests. The audience-room was heautifully festoned with the League colors, while the fioral decorations displayed the brightness of the autumn tints. Even in these the red and white had prominence.

The convention opened at 2.30 P. M. with a praise service led by Rev. J. R. Clifford, of Woodfords, who conducted all the music of the convention, while Mr. Libby was the faithful organist. Hev. C. G. Phelan welcomed the delegates in behalf of the church. He said God has had times of concentration, and one of these was the formation of the Epworth League. It is the fulfillment of prophecy. Hon. W. Cutter, the mayor, extended a most cordial welcome in behalf of the city. He said that while the Methodist Church holds its power, America need not fear for its government. Hon. Ira G. Hersey, the faithful president of the State League, responded elequently. He spoke very interestingly on the motto, "Look Up, Lift Up," saying that we should so live that our lives shall answer the question, What does "look up" mean? Look up from all downward tendencies to purity and holiness; then lift up the home, scotety, amusements, companions, politics, the church, and the grand old Book. Rev. J. M. Frost, of Bangor, gave a most interesting and instructive talk on "Bible Study." From different parts of Genesis and the New Testament he brought strong proofs that the Bible is the word of God. This talk and another, Thursday morn

Was the subject of a most practical studies by Rev. C. S. Cummings, of Angusta, convincing the Leaguers that much energy is wasted in our work.

Following the praise service led by Rev. W. Canham, of Old Orchard, Rev. W. F. Berry, of Waterville, delivered the first address of the afternoon on "Individual Responsibility." No work is successful in this life without we feel that we are responsible. This would solve many important questions of the day. The address was most helpful. Rev. S. T. Westhafer, of Hath, in an address on "Waiting for the Perfect Man," brought before the convention the different types of ment that the world is waiting for—those of intellectual power, of inventive genius, of spiritual power, and not so much for great as for good men. Maine delegates enjoy the pastor from Bath. Rev. E. 8. Stackpole spoke in his usual interesting and clear-cut manner on "Christian Service." This is the service Christ readered while here, and to perform it we must come in contact with men. We, as young Christians, have no right to live for any other purpose than that for which Christ ded.

The last praise service was conducted by Rev. C. L. Goodelt, of Boston, was introduced as piano sol by Miss Grace Rusery, of Biddeford, Rev. C. L. Goodelt, of Boston, was introduced as the speaker of the evening. Instead of following the routine of saying "Don't, don't," to "Young People and Amusements," he pointed out in a most entertaining manner the various questions each one should ask before indulging in any amusement. Maine Byworth Leaguers carried home valuable lessons from the traits of this address, and will be one step nearer settling this vital question of amusements. A most file of the saddress, and will be one step nearer settling this vital question of amusements. A most file of the saddress, and will be one step nearer settling this vital question of amusements. A most

inspiring season was when the audience joined in singing the Dozology to close this successful convention.

convention.

The following officers were elected for the ensuing year: President, F. H. Nickerson, Brewer, vice-presidents, Frank M. Strout, Portland, Miss Mabel Sawyer, Dexter, Miss Jennie M. Colby, Gorham, Rev. C. C. Whidden, Dexter secretary, Miss Carrie E. Miller, Lewiston tressurer, Rev. Wm. Wood, South Portland Junior seperintendent, Mrs. Ida May Pierce, Brownville.

The secretary's report was as follows:

District.	Societ's.	Mem.	Jun.	Mem.	Heraids.
Portland	R.L., 25 C.E., 4	1,658	21	744	188
Lewiston	B. L., 24 C. E., 1	1,188	33	394	(c) 188
Augusta	M. L., 10 C. H., 2	833	11	335	199
Bangor	E. L., 20 C. B., 3	1,116	15	858	108
Bucksport	B. L., 21 C. B., 3	1,940	000	334	61
Bookland	B. L., 26	1,300	12	305	10 129
stimated mem	ber-	571	1	DIL	100.00
ship of a	even 148	8,013	78	8,679	818
	won a tra	260	1190	THERE.	WET HA
water a year	SALADO TO	8,363			Z=14002

The largest chapter is that in Rockland, having a membership of 200.

The treasurer's report showed a goodly sum on hand for next year's work.

This convention, attended by 351 delegates representing 61 different churches, goes to prove that the Maine Epworth League is not only an established fact, but its organization will so unite Methodist young people in the Pine Tree State that the "look up" and "lift up" movement will be a power.

Friday several of the delegates enjoyed a trip to the mountains. Maine Epworthians will never forget the hospitality of Westbrock. Their cordial welcome came not only in words, but in deeds.

The next convention will be held at Rockland the last Wednesday and Thursday in July, 1896.

Carrier E. Miller, State Sec.

CARRIE E. MILLER, State Sec.

Church Zegister.

HEBALD CALENDAR

W. H. M. S. annual meeting, at Temple 8t. Ch.,
Pirat General District League Sixth Annual
Convention, at 8t Johnsbury, Yt.,
Rew Bedford Dis. Min. Asso., at Plymouth,
Central Dis. Presobers' Meeting, at Saxonville,
Oct. 7, 8
Annual meeting of W. F. W. S., at Providence,
Nowloh Dis. Min. Asso., at Thompsonville,
Prov. Dis. Min. Asso., at North Baston, Mass., Cot. 21, 25
Buokaport Dis., E. D., Min. Asso., at Alexander, Oct. 21-35
Portland Dis. Epworth League, at Gorham.
Oct. 22
Worthen St. Church, Lowell, Mass.,
Oct. 23

BOCKLAND DISTRIOT MINISTERIAL ASSOCIA-TION will be held at Bristol Mills, Oct. 14-16. Presching Monday evening by C.W. Bradlee; alt., A. E. Russell. Tuesday evening, P. H. Gegood; alt., T. S.

Russell. Tuesday evening, F. H. Ougood; alt., T. S. Ross. Prayer-meeting on Tuesday at #s. m., led by B. S. Byrne; Wednesday, led by C. A. Plumer.

Hasaxe - Divine Agency in Revivals, G. A. Plumer,

Hasaxe - Divine Agency in Revivals, G. A. Plumer,

C. W. Bradlee; The Altar Service, N. R. Pearson, H. D.

Hiskell; The Inquiry Meeting, M. S. Preble, F. W.

Hroobs; How to Marshal the Church Porcos for Revival

Work, J. L. Folsom, W. O. Baker; The Class-meeting,

G. B. Chadwick, G. G. Winslow; Demand of the Age upon

the Christian Ministry, O. H. Pernald, S. L. Hanseom;

The Duty of the Clergy and Laity in Relation to Enfor
ing the Prohibitory Law, J. A. Morelen, G. S. Edgett;

The Advisability of Continuing the Six Months' Proba
tion, F. H. Ougood, V. P. Wardwell; Pastoral Visitation;

D. B. Phelan, W. A. Meervey; The Bevival Outlock upon D. B. Phelan, W. A. Mesorrey; The Revival Outlook upor the District, W. W. Ogier. Wednesday afternoon and evening will be devoted to

Byworth League work.
All brethren please potify Rev. G. E. Edgett if they purpose to attend the Association, also how you will come and whether your wife will accompany you.

DOVER DISTRICT MINISTERIAL ASSOCIATION Raymond, N. H., Oct. 14, 15.

PROGRAM.

PROGRAM.

Monday, 2 p. m., half-hour devotions, J. N. Bradford;
Revival Methods, J. W. Adams: The Fastor his Own
Ryangelist, O. S. Danforth; The Value of Bpecial Evangelists, W. E. Searle; The Efficiency of the Holy Spirit's
Help, A. L. Smith. Evening: 7, Fraise-service, W. A.
Prosser; Preaching, J. T. Hooper.
Taesday, 2 a. m., Devotions, fitteen minutes, F. Hooper; Mudge's "Growth in Holiness," W. H. Hutchin;
Bicele es. Mudge, B. S. Reynolds; The Qualities of Erfectual Preaching, J. A. Bowler; Sermon on Scriptural
Justification, M. T. Oliley. 1.39 p. m., half-hour devotions, J. M. Bean; Kidd's "Social Evolution," G. H.
Spencer; Removal of the Time Limit, D. J. Smith; Causes of Secularity in the Church, J. S. Robins; The General Judgment: (a) A Bible Doctrine, W. E. Webster, (b)
A Philosophic Truth, J. H. Emerson, (c) The Pulpit Must
Declare Is, Wm. Bamadon; The Voice of the Pew, C. O.
Kelly, T.S., presching by G. W. Morris.

W. E. Drethres who expect to attend this meeting
must report to the pastor, Rev. J. M. Bean, by Saturday,
Oct. II.

O. Cols.

N. T. Drithers Wo Com.

BISMARCK.

Germany's Great Leader Speaks a Startling Truth

And Gives a Lesson We will Do Well to Heed.

He Says, "Blood and Iron Rule the World."

Just What This May Mean to Every One of Us.

Such Startling Words Bring the Truth Home to Us.

When Prince Bismarck, Germany's great leader said, "The world is not ruled by parliaments and political meetings, but by blood and iron," he uttered a truth, the extent of which few comprehend. The world is ruled by race — race is ruled by blood — pure blood. All genius and all talent, in war and in peace, is dependent on the conditions of the blood. It is the main spring of individual force and power. It vitalizes or enervates the physical and mental strength. We speak of blooded stock in the animal kingdom; it will apply with equal force to the human race. the human race.

When Greece was full of vital energy, when she cultivated her physical health, she became mistress of the world, and her great Alexander wept for other worlds to conquer; but when she became effeminate a horde of barbarians overran became effeminate a horde of barbarlans overran and destroyed her, leaving behind them a path of mournful ruins. In tainted blood, impure and weak, was written that nation's sad epitaph. Bo queenly Rome and many another nation has suffered in the loss of physical prowess and been destroyed or hurt. We need, both as a nation and as individuals, to take this important lesson to ourselves. He well and keep so; mend up the waste places; strengthen the nerves and purity the blood. Then, long life is assured; good work in the world will come, and you will know the blessings of sound body and happy mind. Nothing has yet been discovered to accomplish this like Dr. Greene's Nervura blood and nerversmedy.

this like Dr. Greene's Nervura blood and nerve remedy.

The great Bismarck did no more for Germany in discovering her elements of unity and enforcing them, than has this distinguished specialist done for mankind in discovering his wonderful remedy for all blood allments and nerve weakness, giving health and strength and happiness to all who will take it and be cured of their suffering. Do not fall to improve this fortunate opportunity. Take Dr. Greene's Nervura blood and nerve remedy and you can be well and strong, strong to conquer what end you undertake in life.

Mr. F. A. Arnold, of Woodsville, N. H., says:

"Three months ago I was in a very debilitated state. My stomach refused to act, and after esting I suffered pain from indigestion. My blood was in a very low state, and I was in no condition to work. I did keep around, but suffered continually. My kidneys bothered me considerably, and I had continual pain in the small of my back.

"I was considerably discouraged about my

ually. My kidneys bothered me considerably, and I had continual pain in the small of my back.

"I was considerably discouraged about my condition, and feared that I should be obliged to give up work. I beard of Dr. Greene's Nervurs blood and nerve remedy and its wonderful results upon ethers, and I determined to try it.

"I had no faith in the virtues of the remedy when I began its use, but now I am rejoleed to say that I cannot help having faith, for it completely cured me, and I work with comfort every day.

"My business is railroading, which I could not now do if it bad not been for Dr. Greene's Nervurs blood and nerve remedy, and I gladly recommend it to all."

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your care, treely and without charge. This is a guarantee that his remedy will cure, possessed by no other medicine in the world.





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CHURCH REGISTER. [Continued from Page 19.]

and such well-known and able speakers as Rev. R. R. Meredith, D. D., of Brooklyn, N. Y., B. P. Jacobs, of Chicago, and Rev. John D. Pickles, Ph. D., of Boston, have been invited to address the meeting. The meeting will be not only an aftermath to the State Sunday-school convention, but the first raily for the international Convention, which will hold its triennial seasion in Boston, in June, 1886. A joint committee from the Methodist, acting with the axecutive committee of the Sunday-school Association to make this meeting a success.

DEDICATION. — The M. E. Church at Alfred, Me., will e dedicated on Tuesday, Oct. 1, at 2.30 p. m. The for-ter pastors of the church are cordially invited to be resent at the service. T. N. Kawler, Fastor.

DR. CABLOS MARTYN AT PROPLE'S TEMPLE. DR. CARLOS MARTYN AT PROPLE'S TEMPLE.

The cabinet of the Boston Circuit of Epworth Leagues
desires to call the attention of Epworth Leagues
their friends to the following amountment: Rev
thoral Christian Citisenship League, will speak on
"Christian Citisenship," at People's Temple, Monday
vening, Sept. 80, at 3 'c'clock. Admission free. Dr.
Martyn is one of the most eloquent men of the day. His
address at the international Conference at Chattanooga
was one of the features of the occasion, and electrified
\$4,600 people.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCI-

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION will be held in Plymouth, Oct. 7, 8.

Bermons: Monday evening, C. A. Stenhouse; Tuesday evening, E. W. Eldridge. Evangelistic service conducted by O. E. Johnson. Besava: Blements of Pulpit Fower, R. M. Wilkins; What Constitutes a Loyal Epworth Leaguer P. W. B. Flich; How to Reach Men, W. F. Davis; The Time-Limit, O. A. Parley; The Necessity for Consolidation of Methodist Literature, N. C. Alger; Mudgeism vs. Methodism, E. E. Phillips.

W. P. BUCK, J. F. COOPER, R. E. SCHUR,

REOPENING. -- On next Sabbath, Sept. 29, the audito-BEOPENING. — On next Sabbath, Ropt. 37, the auditorium of Trinity Church, Charlestowa, which has been thoroughly removated, refrescoed, recarpeted, revariabled, and beautified in every way, will be reopened for public worship. At 18.20 a.m., the pastor, Dr. Wm. Nass Brodbeck, will preach. At 13.10 p. m., the fail rally the Sunday-school will occur, and a chalk talk will be given by Mr. Bert Poole. At 7.36 a piatform meeting will be held, with addresses by former pastors and others. All are cordially invited to these joyous services.

W. H. M. S. — The annual meeting of the New England Conference Woman's Home Missionary Society will be held in Temple Street Church, Socion, Wednesday and Thursday, Cotober 2 and 2. The meeting will be opened at 3 p. m., on Wednesday by a service of prease and song, followed by reports of district according will be opened at 3 p. m., on Wednesday by a service of prease and song, followed by reports of district sections of the service of

Mas, S. W. Ployd, Conference Corresponding Secretary.

QUARTERLY MEETINGS. Nonwick District - Third QUARTER

14, Bast Woodstock; 15, Eastford; 20, West Thompson;

8, Wess
1, Staffordville;
5, Voluntown & Griswold;
6, Moosup;
5, 6, a m, East Blackstone;
6, eve, Millville;
8, Wapping;
9, Norwich Town & Baltie;
16, Moodus & Haddam N.;
13, 13, Warehouse Point;
14, 15, Dist. Min. Asso., at
Thompsonville;
14, Thompsonville;

, 3, a m, Uncasville;

1, 4, a m, Uncasville; 3, p m, Gale's Forry; 5, Rockville; 8, Mystic & Noank; 7, Windsorville; 8, New London; 9, 10, a m, Burnside; 10, eve, Hooksnum; 18, Oneo; 13, East Thompson;

DOVER DISTRICT - THIRD QUARTER.

Milton Mills, 4, eve, 6, eve; Hav'l, Grace Ch., 90, a m, 28, Sanbornville, 5, eve, 4, eve; eve; Lawrence, St. Mark's, 30, Sanbornville, 5, eve, 4, a m; Brookfield, 6, p m; Rast Kingston, 10, eve; Kingston, 11, eve; Epping, 13, eve, 15, eve;

eve, 21, eve; Lawrence, Garden St., 25, eve, 27, a m; Exeser, 12, eve, 13, a m:

Exeser, 12, eve, 13, a m:

Ministerial Asso., 14, 15;

N. H. Sunday-school Asso'n, at Leconia, 39, 31.

Howerswith, 3, Dec. 11, eve; H. Candis, 17, p m and eve;
Newmarket, 8, eve, 19, a m; Hampton, 28, eve, 34, a m;
Newfields, 18, eve, 11, eve; Smithtown, 84, p m, 56, eve;
Hav'ill, 1st Church, 12, eve; Saliabury, 24, eve;

"13, eve; Amesbury, 28, eve;
Raymond, 18, eve, 17, a m;
Merrimacporf, 27, eve;

DBC.

Cent'llv'le, Nev. 38, eve, Dec. Dover, 13, eve;
1, s m;
Law, Hav. 81., 1, eve, 3, eve;
Greenland, 18, eve, 18, a m;
Mothuon, 3, eve;
Mouthouv'lle, 7, eve, 8, a m;
Mothuon'lle, 7, eve, 8, p m;
Mampatead, 38, eve, 38, p m;
Mampatead, 38, eve, 38, eve,

Circulate our periodicals. Scorre generous offerings for the benevolences. Push heartly all branches of Gospel evangelism Soul-winning and temple-building is our only business in this world. Away with pessimism. Up with the banner of perfect love and walk and work in the power and con-fort of the Holy Ghost.

22, Mashapaug; 28, 29, Lyme; 38, Norwich, North Main.

17, Tolland;
18, Greene;
18, 9, a m, Quarryville;
29, p m, Voraon;
28, Portland;
24, Westerly;
28, 27, a m, Hasardville;
17, eve, Thompsonville;
19, Hgwh L. Com, Norwic
30, Colchester & Hopeval
31, B. Hampton.

14, South Manchester; 15, Willimantic; 16, 17, Danielsonville; 18, Stafford Springs;

10, Manchester; 21, Gurleyville; 23, 24, a m, Mapleville; 24, p m, Glendale; 28, South Coventry; 27, Gardner Lake.

4, Norwich, Trinity; 7, 8, a m, Old Mystic; 10, East Glastonbury; 11, Jewett City. O. H. BAYNS.

*Quarterly Conferences.

BANGOR DIPTRIOT - SECOND AND THIRD QUARTERS. QUARTERLY MEETINGS.

6, Corinth* & Dexter;*
6, Mangor, First Church;
13, Dexter;
18, Oldtown & Orono;
30, Dixmont;

Dedication at Oldtown, Nov. 3.

1, Caribon;
1, Patten* & Sherman;
13, Monticelle & Littleton
23, Moro, Smyrna & Oakfield.

*Pastors exchange. QUARTERLY CONFERENCES.

Alton, Argyle and West Oldtown, Nov. 8; Atkinson and Sebec, during Association; Bangor, First Church, Oct. 8; Bangor, Grace Church, Oct. 7; Brownville, dedication; Bangor, Grace Church, Oct. 7; Brownville, dedication; Carlbon, Mov. 80; Carsell and Levans, Oct. 14; Danforth, Oct. 85; Dexter, Oct. 15; Dixmont, Oct. 18, Dover, Mov. 31; Easter and Corinana, Sept. 17; Forest City, Oct. 89; Forest City, Nov. 85; Culiford, Oct. 1; Harmony and Athess, Dec. 85; Hartland and 84. Athens, Oct. 15; Houlton, Sept. 25; Hodgdon, Sept. 96; Limestone, Dec. 15; Lincoin and Mattawamaces, Sept. 87; Edgelon, Dec. 17; Ears Info. 20; Houlton, Dec. 18; More and Smyrna, Dec. 18; More and Mayrna, Dec. 19.

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If you can reach up to an expenditure of \$45 for a dining table, here is a pattern that will, in Oriental language, it make the heart fat and the eye glad."

A superb top of the richest quartered oak, 54 by
48 inches in size; five massive pedestal legs, each 8
inches in diameter, with fluted and carved acanthus
decoration; steel bearing concealed castors, and last
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for half a century, and becomes every day more precious because of the daily gatherings
and conversations which it has witnessed.

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POBTLAND DISTRICT - SECOND AND THIRD QUARTERS.

West Kennebunk, 5, eve;

Baco Koad, 5, eve;

Konnebunkport, 14, eve, *

15, p m and eve;

Cape Porpoise, 15, p m;

Gorham, Rohool *E., 33, eve;

South Eliot, 25, p m;

Gorham, Rohoth St., 5, p m;

Gorham, Roth St., 36, eve.*

Standish, 25, p m;

Odv.

Pine St., 1, eve;*
Congress St., 3, eve;*
West End, 4, eve;*
Biddeford, 8, a m and eve; Woodf'rds, 18, a m, and eve; East Deering, 18, p m; Bouth Portland, 14, eve; Newfield, 19, eve, 20, a m; aco, \$, eve;"

Shapleigh, \$0, p in;

Caryland Ridge, \$, eve;"

Gorham, \$2, Dist. League;

Lewick, 16, eve;"

Cornish, \$6, eve, \$7, eve;

Kesar Falls, \$7, a m and eve, and \$6, eve."

DEC.

Knightville, I, a m;
South Portland, I, p m;
Westbrook, I, eve, 3, ave;
Woodfords, 3, eve;

South Biddeford, 18, p m.

*Quarterly Conferences.

The harvest time of the church is at hand, and preachers and devoted workers are praying and planning for revivals, and are preparing to make use of the specual offer of Zion's Hanald that the families of the church may have one preacher that can preach in all kinds of weather seven days in the week and all the year round. The church now looks for a vigorous movement in work, in meetings, in honevulences, in esterprises—an advance all along the line.

If any pastors have not received apportionments for benerolences and claims, please inform the Presiding Elder.

G. B. PALMER.

15, Kingman & Prentiss; 29, Lino's & Mattawamkeag; 22, Vanceboro' and Lambert 28, Hartland' & Pittsfield." Lake;

oor.
38, Atkinson* & Brownv'le;*
37, Danforth;
31, Dixmons,* Carmel &
Levant;*
37, Newport* & Corinna.*

5, Dover' & Guilford;*
15, Alton, Argyle & West
Oldown;
16, Houlton' & Hodgdon;*
17, Mars Hill and S. Presque
Lale;
18, Houston & Port Fatrfield;
18, Carlbon' & Limestone.*

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ing our wonderful remedy to the gums any tooth can be extracted absolutely without pain. Recommended by physicians. Hundreds of testimonials.

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October Weddings.

By the "Storm King" from Antwerp, the "Cambroman" and the "Victorian" from Liver-tol, we have landed handsome designs of porcelain LOVING CUPS from Doultons and the forcester Loyal Pottery. Rich Coalport and Dresden Chins LAMPS, as well as an extensive line of American Lamps.

Visitors will find in the Crystal Glass exhibit the " Diamond finish " specimens, which are not

In the inner Art Pottery Room (3d floor) will be seen a handsome exhibit of genuine Japanese Cloisonné, selected by one of our firm the present season at the source of supply. The exhibit of old blue Delft Plaques is also larger than usual.

Never was our stock larger, more valuable and comprehensive than now. The display of Wedding Gift pieces is extensive, ranging from §3 to \$50 each.

Also LOVING CUPS, Vases, and Piagons of the rich Carisbad color and gold glass.

The Dinner Set department, the Glass department, the

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Hander He dender He dender

Our Book Table.

Letters of Samuel Taylor Coleridge. Edited by Ernest Harley Coleridge. Two Volumes. Boston : Houghton, Miffin & Company. Price. 55.

Samuel Taylor Coleridge, a man wonderfully endowed with intellect and imagination, poet, philosopher, critic and man of letters, was born, philosopher, critic and man of letters, was born, Oct. 21, 1772, at Ottery St. Mary's in Devonshire, and died in London, July 25, 1834. He was contemporary with Byron, Shelley, Sir Walter Scott, Charles Lamb, Thomas Arnold, Robert Southey, Campbell, Hood, Sydney Smith, Moore, Rogers, and Wordsworth, the poet of a new age. He formed an important centre of speculative thought. Though few, his audience was leways it and always impressed with the greatatives thought. Inough rew, his satisface was always if and always inpressed with the greatness of his wisdom and inspiration. Wordsworth speaks of him se "the heaven-eyed, the rapt one with godlike forehead;" Talfourd sees "the palm-trees wave and the pyramids lower in the long perspective of his style;" and Whipple thick "to person with the least preference. long perspective of his style; and whippie thinks "no person, with the least pretension to poetical taste, can fail to find something in Coleridge, either in the gorgeous suggestiveness of his poetry, or in its delicate and graceful feeling, to be admired or loved."

In his visit to Germany in 1796, Coleridge be-came acquainted with the dreamy speculations of its philosophers, and brought home Kant's distinction between understanding and reason, and introduced the jargon of the subjective and objective into English philosophical speculations. He found his disciples, who elevated him to a high place of honor, according to him sometimes the place of a new founder. Those near him were always dazed by his magnetic person ality and by the brilliance of his intellect. The of years has very much cooled the ardor of

alty and by the brilliance of his intellect. The lapse of years has very much cooled the ardor of those accustomed to think on his speculative lines. He is regarded today less as a philosopher than as a poet and master of literary expression. His "Aids to Reflection," "Lay Sermons," and "Biographis Literaria" are still read by scholars. His "Table-Talk" is spicy and suggestive; but we turn more and more to his poetry as the enduring monument of this marvelous man, at once child and philosopher.

The "Latters" reveal fresh sources of information about Coleridge the man. In his more formal treatises his genius was restrained and cramped by the proprieties of the situation, while his letters are the spontaneous outburst of the life within. The man himself rather than the critic or philosopher comes to the surface and commands our admiration and wonder. In his treatises he is forever dreaming, speculating, philosophising; in his letters all this is dropped and he speaks as man to men; the letters reveal the man rather than his philosophical schemes and ideas. They are entirely informal; they make no attempt at style philosophical schemes and ideas. They are entirely informal; they make no attempt at style; they are in the best sense familiar letters, the communion of soul with soul on paper. Snatches of his numerous letters have been from time to time published, but the majority in these volumes have never before been printed. Even this noble collection does not contain the whole; probably as many more are uncollected. These afford quite a full illustration of the man, as distinguished from the poet and philosopher. In opening these books the student will be made acquainted with new phases of his life.

The "Letters" afford glimpses into a choice circle of personal and literary friends, with

The "Letters" after gimpses into a choice of personal and literary friends, with whom Coleridge maintained intimate relations. First of all is the family group, distinguished for talent and position. Philosophy and theology ran in the Coleridge blood. Samuel Taylor bitmessif was born in the restory of Citizen St. ogy and in the rectory of Ottery St. Mary's; he was the son of Rev. John Coleridge. There are affectionate letters to his father and There are affectionate letters to his father and mother, as also one to his grandtather, John Coleridge the older. There are also letters to his brothers, Rev. George, John, Col. James, Edward, Francis S., William, and Luke H. Coleridge. Then come his nephews, Rev. Edward, Rev. George M., Frederick, Honry Nelson, James, William Hart, and Sir John Taylor Coleridge. The Lord Chief Justice, John D. Coleridge, The Lord Chief Justice, John D. Coleridge, was a grand-nephew. The letters to his sons, Hartley and Derwont, and to his daughter Sara, are always paternal and tender.

are always paternal and tender.
Coleridge had also a group of distinguished literary friends, among whom were Jeffrey, Lamb, Sterling, William Wordsworth and Robert Bouthey. There are also letters to the Wedgewoods, to John Murray, Sir Humphrey Davy, and our own Washington Allston. The letters to so many different and distinguished persons reveal the whole thread of the writer's title with its smooth and uneven parks, with its persons reveal the whole thread of the writer's life, with its smooth and uneven parts, with its ups and downs in joy and sorrow. Celeridge was long a sick and a poor man, but in the midst of life's infelicities he continued to send forth his magnificent trains of thought or pictures of the imagination, and there is always

pletures of the imagination, and there is always a warmth in his splendor; the child never quite died out of the philosopher. Though great, he was yet capable of warm friendships.

In the midst of these many friendly expressions the moods of Coleridge and his lines of study and purposes are often revealed to the reader. The Germans took him by storm. He found in German literature and philosophy elements which met his mental wants. After opening Schiller, he writes to Sauthey: "Tis past one o'clock in the morning. I sat down at twelve o'clock to read the 'Robbers' of Schiller. I had read, chill and trembling, when I came to the part where the Moor fixes a pistol over the robbers who are asisep. I could read no more. My God, Southey, who is this Schiller, this convaler of the heart? Did he write his tragedy

amid the yelling of fiends? I should not like to be able to describe such characters. I tremble like an sepen leaf. Upon my soul, I write to you because I am frightened. I had better go to bed. Why have we ever called Milton sub-lime? that Count de Moor horrible wielder of heart-withering virtues? Satan is scarcely qualified to attend his execution as gallows charatan."

Near the close of his life he writes John Sterling: "Many a fond dream have I amused Sterling: "Many a fond dream have I amused myself with, of your residing near me or in the same house, and preparing with your and Mr. Green's assistance my whole system for the press, as far as it exists in writing in any systematic form." Though he expetiates on this plan, it came to nothing. Sterling never came to live with him, and his theological and unblickenplical speciations remain as splendid philosophical speculations remain as splendid fragments, which only his own genius could have reduced to order and beauty. The lovers of Coleridge will now have a chance to study these fragments with the advantage of any new rays of light emanating from his fugitive

My Brother and I. Selected Papers on Secial Topics. With an Introduction by William Ingraham Haven. New York, Hunt & Eaton. Price, 90 cents.

In our century social problems have assum new aspects and large importance. Ever sin the Reformation the Protestant world had been the hetermation the Protestant world had been in the habit of considering the rights, needs and duties of the individual; but the advance of science, invention and discovery, bringing the members of the race closer together and merging their material interests, has raised broader questions as to the relation of men to each other. While work has been written on each other. While much has been written on the subject, no single book has presented the whole case. To meet the demands of our Epworth League readers in this direction, Rev. William I. Haven has made selections from nine different authors, who have treated phases of the general subject in a Uhristian temper and with recog-nized ability. These authors are Canon Farrar, Hugh Price Hughes, Richard T. Ely, George W. Cable, Axel Gustafson, Washington Gladden, A. J. Behrends, Jacob A. Riis, and H. G. Mitchell. Mr. Hughes has two topics, thus making ten chapters in the book. The selections have been made with good judgment and are among the choicest to be found in curliterature. The book meets a need, and will be studied with interest and profit by our young

Ships by Day. A Rovel. By Edwin A. Wyman, D. D. With Illustrations. Boston: James H. Earle. Price, \$1.50.

Though classed as a novel, this may be regarded as an eminently religious book, dealing as it does with man not only in his complicated earthly relations of joy and sorrow, of love and fear, but in his outlook into the shadowy land beyond. These relations raise the deepest ques-tions involved in our human life. The story was suggested by the popular little book, "Ships that Pass in the Night," in which are dis-"Ships that Pass in the Night," in which are discoverable agnostic tendencies and a sense of uncertainty about what lies beyond the grasp of sense. This story, by brightening our evening sky, is adapted to fill the void in the earlier volume. "The author keeps constantly in touch with the real world while at the same time drawing attention to the unseen realities involved in our mundane existence. The book has the indispensable quality of being readable and healthful in its tendency.

NEWFOUNDLAND AND THE JINGORS. Appeal to England's Honor. By John Fret-well. (Boston: George H. Ellis. Price, 25 cents.) The author pleads for annexation to the United States. He shows that the in-habitants of the island will never be comfortable until they can trade in the markets of the continent. He makes a strong appeal to the honor of England, but we fear he will appeal in vain. The reader will, however, find much in-formation in the pamphlet on the history and condition of Newfoundland. — M. Tulli CICERONIS DE ORATORE. Liber primus. Edited by W. B. Owen, Ph. D. (Boston: Leach by W. B. Owen, Ph. D. (Boston: Leach, Shewell & Sanborn.) "De Oratore" is a volume in the "Students' Beries of Latin Classics," prepared on the basis of Sorof's second edition. The volume has been prepared with great care and is admirably adapted to the needs of the student. The introduction furnishes all the needed preliminary information, while the notes at the end afford the necessary aid for interpreting the text. — Belliogor Aur Common Line. ing the text. — RELIGION AND COMMON LIBE A Course of Sermons in London by various Preachers. Edited by John F. Kitto. (Funk d Wagnalis Company: New York. Price, (1.)
This is a volume of applied Christianity. Though each discourse is complete in itself, they all touch upon problems of life as they appear in this industrial era. "The Religious and Social Uses of Discontent," "The Use of Leisure as a Test of Character," "Religion and Politics," and "Individualism and Socialism," are among the titles. The authors are dis-tinguished clergymen in the Church of Eng-land. — BURKE'S SPEECH IN CONCILLATION and. — BURKE'S SPEECH IN CONCILIATION WITH THE COLONIES. Edited by L. Du Pont Lyle, M. A. (Leach, Shewell & Sanborn: Boston. Price, 35 cents.) This is one of the volumes in course of publication by this Boston House, under the general title, "Students' Beries of English Classics." It is a nest volume, admirably edited and annotated. It contains a biographical outline, a list of the best books on Burke, a note on the English Parliamentary system, the text of the speech and notes thereon.

—THE BESTLES OF NEW ENGLAND AND THEIR KIMD. A Guide to Know them Readily. By KIND. A Guide to Know them Readily

Edward Knobel. (Boston: Bradlee Whidden, Price, 50 cents.) This admirable bookiet — the fourth in the series of illustrated guide-books for the study of New England natural history, prepared by Knobel, and issued by Whidden of this city — is carefully written and enriched by several hundred illustrations. The author is thoroughly familiar with his subject and able to present it in brief, clear and impressive form. The illustrations are numbered and furnished with a key, enabling the reader to secertain the solentific name and to study the color, home, habits and general character of the beetles.

Magazines.

The Methodist Review for September-October contains eight articles of excellent quality. Prof. Bowns leads in a fresh and sug-gestive discussion of "The Speculative Signifi-cance of Freedom." The next in value is Dr. cance of Freedom." The Speculative Signincance of Freedom." The next in value is Dr.
G. M. Steele's paper on "The Social and Ethical
Significance of Individual Wealth." Bishop
Thoburn has a very suggestive article on "The
Methodist Episcopacy in Transition." Election
to the little episcopacy evidently failed to make
Dr. Thoburn conservative. He does not think
all things are to remain as the fathers left them.
The episcopacy, "the head-centre" of our
coclesiastical economy, he thinks in transition
from a general to a local form of superintendency. "The Study of the Plan of the
Song of Solomon" is well thought and written
out. "The Saivability of Heretics," by Rev. C. C.
Starbuck, is a learned article. The sketch of
"Hans Sachs, the Poet of the Reformation," is
well done. Dr. Walsh has an able article on
"The General Conference as a Working Body."
The editorial departments will not be skipped The editorial departments will not be skipped by the reader. Each one of them contains good things. (Hunt & Eaton : New York.)

— Harper's for September has for a frontispiece De Thulstrup's "Fording the Adams
River," from Richard Harding Davis' "Three
Gringes in Central America," or a sketch of
travel in Honduras. "The Trilogy" is the
opening poem by Julian Hawthorne. "Pebbles" is the title of seven poems by W. D.
Howells. Poultney Bigelow continues "The
German Struggle for Liberty" in 1807 against
Napoleon, with ample illustrations. Louis De Napoleon, with ample illustrations. Louis De Conte continues "Personal Recollections of Joan of Arc." Rev. J. H. Hobart, D. D., under "A Fifteenth-Century Revival," furnishes a "A Fifteenth-Century Revival," furnishes a vivid sketch of Savonarola. Ian Maclaren opens a story entitled "Jamie," and Thomas Hardy continues "Hearts Insurgent." Edwin Lord Weeks has an abundantly illustrated arti-cle entitled, "Notes on Indian Art." Dr. Wm. H. Thomson has a very valuable paper on "Arabia

— Islam and the Eastern Question." The number contains a good variety in travel, historic sketches, poetry, art and fiction. (Harper & Brothers: New York.)

— The Atlantic Monthly for September contains a dozen valuable articles. Gilbert Parker continues "The Seats of the Mighty," and Elizabeth Stuart Phelps "A Singular Lite." Bradford Torrey has another of his delightful nature studies on the field of "Chickamauga." "The Plot of the Odyssey," by William C. Lawton, is a careful and accurate survey of the Comparis field griging as it were the framework. ton, is a careful and accurate survey of the Homeric field, giving as it were the framework of that immortal poem. John Fiske contributes one of his luminous historic sketches in "John Smith of Virginis." James Schouler gives an additional and very interesting paper on President Polk. Charles Egbert Craddock opens a new story, "The Mystery of Witch-Face Mountain." The number averages well. (Houghton, Mifflin & Company: Boston.)

The Review of Reviews for September is unusually rich in material. It has for a frontis-piece a photogravure of the bas-relief statue of Phillips Brooks in the Clurch of the Incarnation, New York. In the "Progress of the World" the main incidents of the month are marshaled in due order and garnished with illustrative portraits. Then follow the "Record of Current Events" and "Current History in Caricature." The number contains three or four general articles of unusual interestigust at this time. A. V.

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At a

Glance

Soap

Abbott contributes "Industrial Niagara," explaining the new nees to be made of that great water-power and discussing especially the pessibility of using that power so far away se Chicago. Frank Waldo treats "Wind as a Motive Power in the United States," considering the extent of its use and its value. Another striking article considers the importance of the "Weather Forecasts to Agriculture and Inland Commerce." E. V. Smalley shows the great importance of canalisation to connect the Great importance of canalisation to connect the Great importance of canalisation to connect the Great Lakes with the Atlantic sesboard. W. T. Staad has a strong character sketch of Archbishop Croke, with a portrait and a view of his palace at Thurles. But the crowning article will thought that on "Nicola Tesia and the Electrical Outlook." (Review of Reviews: 13 Astor Place, New York.)

Scrofula Bunches

Formed on my neck and humor broke out on my face. Sores came on my forchead on my face. Son and can a me much suffering.

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friends, and it has effected a permanent cure. Hood's Sarsaparilla has also given me strength and renewed health. I gladly recommend it as an effective blood medicine." MISS CARRIE M. WELLS, Sanbornton, N. H. P. O. address, Laconia.

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Gbituaries.

Meader. — Lydis A. Swarts was born at Pittston, Pa. Feb. 4, 1838. She was married, Jan. 9, 1856, to Daniel W. Meader, who was then living in Pittston, but who was a native of Haverhill, N. H. He home for more than thirty years has been at North Haverhill, N. H., where she died, 1919, 3, 1895.

Two children, both of whom died in infanoy, were born to Mr. and Mrs. Meader, and now that his wife is gone, Mr. Meader is left in great lossiliness. Mrs. Meader was converted and anticad with the church when about fifteen years of age. Her religious life was one of peace and ory. She was a good singer, and her home was made cheerful with the songs of Zion in which her humband joined. As long as her health permitted, she was a regular attendant at all the services of the church and Sunday-school. By song and prayer and testimony she aided the social meetings. She was one of a family of four-tesm children, twelve of whom grew up to adult life. On account of her practical good sense the counselor.

Her remains were carried to Pennsylvania for

ille. On account of her principles of the ras a counselor.

Her remains were carried to Pennsylvania for interment. This prevented a public funeral at the time of her death; but on Sunday, Aug. 11, mamorial services were held at the church. The Bailet Corps, of which she was a member, attended in a body. The Grand Army Post was also present, and a large number of triends and neighbors—the large congregation present indicating the esteem in which she was held by the community. At this service the hymn commencing, "Forever with the Lord," was sung. This hymn was a favorite with her, and is expressive of the hope by which she was sustained during her long and painful illness.

E. R. PERKINA.

Sleeper. — Hiram Sieeper was born in New Hampton, N. H., Nov. 24, 1808, and died at North Baverhill, N. H., July 31, 1896.

He was married in September, 1832. His resisence after leaving New Hampton was at Lowell, Mass., until 1840, when he moved to Haverhill, N. H. About 1859 he returned to Lowell and resided there until 1860, since which time his home has been at North Haverhill, except a few years at Franklin, N. H., about 1871.

Father Sleeper was converted when about wenty-two years of age, and had a very clear and joyful experience. He was a constant student of the Bible and a great reader of religious books and papers. He loved the services of the church, and was fervent in prayer and exhortation. He rendered efficient service as class-leader, Sunday-school teacher, steward and trustee. His wife was also a devoted Christian and his house was a home for the Methodist tinerant. While loving all evangelical denominations and rejoicing in their success, he was devotedly attached to the Methodist Church. He had attended to the Methodist Church. He had attended the camp-meeting at Weirs since its organization. He early engaged in the antislavery movement. At New Hampton, he and Calvin Gordon (father of the late A. J. Gordon, D.). were the first two to vote the abolition ticket. He has also been an advocate of temperance, and has always taken an intelligent innerest in all the important questions of the day.

May. Sleeper, in age and feebleness, survives him, but is sustained by the hope of a reunion where partings are unknown. Of his three children — all boys — one died at the age of fitteen; the other two reside at North Havertill.

Cobb. - Charles 8, Cobb was born in Portland, Me., Nov. 10, 1817, and died in New Gloucester, Me., Aug. 16, 1895, aged nearly 78

He was an honored member of the Methodist Church, having been converted in Danville, Ms., more than thirty years ago, with a number of nis family, under the labors of Rev. E. Davies. He was a justice of the peace thirty-five years and a selectman of Danville for three years. He was a man of deep piety and sterling integrity, and well beloved of all who knew him.

him. died of heart difficulty, after one week's liness. Among his last words were: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." There was a heavenly expression on his countenance after his death.

E. DAVIES.

Smith. — Died, in Augusta, Maine, at the Insane Hospital, March 15, 1895, Henry W. Smith, aged 53 years. Mr. Smith was the son of Mrs. Elizabeth Bailey, of Monroe.

He became a Christian when a young man, and united with the M. E. Church, of which he continued a consistent and worthy member till the Master called him higher. For nearly two years his mind was clouded, but during all the time Christ was very precious to him, and his till faltered not. "He was a good man," was the universal testimony. "Blessed are the dead which die in the Lord."

J. P. SIMONYON.

Hauden.—Mary C. Hayden was born at Williamsburg, Mass., and entered into rest, in her 75th year, at Plum Island, Newburyport, Mass., Aug. 18, 1896.

Her husband, Charles Hayden, had been called from her side twenty-six years before. Both were faithful Christians, and they leave ohldren who follow in their footsteps. The Christian life of Mrs. Hayden began when she was eighteen, and it was an experience of steady development until the Christ she loved so well took her to Himself. Few mothers have shown greater devotion to their children, and few enjoy in so full a measure the sweet reward of filial appreciation. She was a Christlike woman, whose very countenance spoke of trust and peace, and whose life to the end was a benediction. For twenty-five years she had belonged to Trinity Church, Springfield, but of late, as a matter of convenience, she had worshiped more frequently at the State St. Church. In both churches delightful and helpful fellowship has left a memory that will long be fragrant.

Her death occurred at the place where she had gone for a brief rest by the sea-shore. Two daughters ministered lovingly by her bedside. It was Sabbath evening when the tide of lite went out. It was a tide "too full for sound or foam." She uttered no lest word at parting, nor was any needed. Her speech had always savored of heaven and her best testimony was the life she lived.

The tuneral services were in Springfield, at the home of her daughter, Mrs. Geo. H. Kendall. Here she had dweit during her widowhood, the strength and joy of the family and a guiding star of Christian purify to all who knew her.

Bent. — Mrs. Bent, wife of Rev. Gilbert R. Bent, departed this life, Aug. 6, 1895. The funeral was attended at the home in North Reading, the pastor, Rev. Seth C. Cary, officiating, assisted by Rev. E. A. Manning and the pastor of the Congregational Church. Mrs. Bent's maiden name was Grant, and an was born in Amberst, Sept. 27, 1898.

At the age of twelve she was converted at Pelham, when Rev. Judah Crosby was pastor, and was baptized by him soon after and joined the church in full during the pastorate of Rev. J. W. Lee. She was in the High School at Chicopee while ex-Gov. Robinson was instructor, and she spent some years in teaching. Har knowledge partook largely of that accuracy and painstaking care that characterized all the working out of her life. This scrupulous exactness did not make her simply actical, since she was awayed by a great-hearted desire to reach and mold those about her on the larger lines of a Christike character; but it did impelher to thoroughness in the details of life, both on the spiritual and on the material side of our transitory existence here. This was exhibited in the fact that after her decesse there were found, carefully put aside, contributions for the Preschers' Aid Society and for Missions. Her perceptions were quick, and she scarce ever made a mistake in her extinate of the character of those she met. These qualities made her a wise counselor as well as a true, firm friend.

For a dozen years past she has been among the "shut-in," but here her delightful qualities shone as conspicuously as elsewhere. Her letters to those in similar condition were scattered the length and breadth of the continent, and many have been the expressions et condelence sent to the bereaved family by those who had been partakers of her thoughtful and studious sympathies.

Her character was symmetrical, her devotion deep and abiding, and the influence of her life sweet and tender, coupled with great firmness and consistency. The people of the charges where her husband was pastor loved and esteemed he

Spencer. — Thomas L. Spencer, aged 86 years and 1 month, passed from earth to be with Christ, Aug. 17, 1895.
With the exception of two or three years, he always lived in East Greenwich, where he was born. He was converted and united with the Methodist Episcopal Church more than sixty years ago, and was a trustee and steward more than forty years. He was a long-time subscriber to Zion's Hirald.
Emphatically a good and exemplary Christian, he was highly respected by all who knew him, both in and out of the church. He was a true and faithful friend to all the pastors. They could rely upon his sympathy and co-operation. He will be greatly missed in the church. His end was peace. He passed to his reward with little suffering. He, being dead, yet speaketh, and is spoken of.

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sioner of Labor. 12mo, cloth, illustrated, \$1.

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Tuesday, September 17.

The city of Lawrence begins its semi-cen-

- Cholera in Honolulu; 44 deaths out of 58

—The Porte agrees to the proposals of the Powers relative to reforms in Armenia.

— Annual reunion, in Cinciunati, of the Army of the Tennessee; the committee on the Sherman statue report \$100,000 in hand; it will be erected in Washington.

-Disease depleting the French troops in Madagascar.

-The English steamer "Iona," plying be-tween Leith and London, takes fire; 6 persons arned to death.

Wednesday, September 18.

 Banes, the most important fruit port on the north coast of Cuba, evacuated by the Spaniards. - The new U. S. S. " Maine " put in commis-

- The old U. S. S. " Minnesota " to be turned over to the State authorities of Massachusetts for the use of the naval militia.

- Twenty-two Governors at Chattanooga in attendance on the military park dedication.

The Atlanta Exposition to be formally ened today; President Cleveland to start the schinery by pressing a button at Gray Gables.

- A serious uprising in Moroco

- King Humbert liberates all political prisexcept four riot leaders.

Thursday, September 19.

The Prohibitionists of this State no Governor Hon. Edward Kendall of Cam-

— The Chinese Emperor issues an edict for-bidding attacks on missionaries and other for-

 A hurricane sweeps over Michigan; buildings wrecked at Port Austin, Sand Beach and East Tawas; three children perish.

- Services in connection with the dedication of State monuments in the Chickamauga milior state monuments in the Chickamauga mili-tary park; reunion of the Army of the Cumber-land.

Friday, September 20.

— A Spanish war vessel sunk by collision off Cuba; Admiral Parejo and 39 others drowned.

— The steamer "Edam" collides in a fog with the steamer "Turkestan" off the British coast and goes to the bottom; passengers and crew

- Mr. J. Pierpont Morgan, who has bought the control of the New York & New England road will offer to sell to the New York, New Ha-

Three hundred iron moulders in this city go

Alleged Cuban filibusters on trial at Wil-

mington - Another bond issue believed to be inevitable.

A new electric-motor bicycle tried in New

- Palmer Cox, the author of the "Brownies," tendered a reception in New Haven by 20,000

Gens. Gordon, Palmer, Howard and Wheeler speak at Chickamauga; the Massachusetts mon-ument dedicated.

Saturday, September 21.

-Four thousand stone-cutters strike in New

-Tweive German soldiers killed in a railroad

New American Methodist Church dedicated

- Italian societies celebrate the 25th anniversary of the fall of the temporal power of the Pope. -Forty-one Negroes poisoned at a picnic at Oak Grove, Ga.; six dead.

-The Duke of Marlborough to marry the daughter of W. K. Vanderbilt.

- Miss Harriet Hosmer, the well-known sculptor, entertained at a reception in Water-

New Yorkers at Chattanooga put Gov. Morton in nomination for the Presidency.

The new trolley line between Niagara Falls and Buffalo opened.

- Arrival on Saturday of the Peary expedition at St. John's, N. F.; terrible sufferings experied by the party.

- Block island harbor formally opened.

Eight small boys in Boston jails on charge of setting fires to property.

The system of running trains on the New York, New Haven & Hartford shared from

-Five persons perish in a Canadian land-slide.

- French troops rout 6,000 Hovas

Only 37 arrests for violation of the Sunday-closing law in New York city.

—A lumber fire of \$200,000 at Fond du Lac, Wis.

Is Your Brain Tired?
Take Horsfurd's Acid Phosphate.
It supplies the assetted food for the brain and nerves and makes exertion easy.

ROTICE.—Concerning the canvass of our churches by Mr. E. Tamasousian, of the American Board, for the support of a school in Anticoh, Syris, I have a business question, viz.; Is it wise for Medicials to give to this man money, where our cannot be school, when our own work is in pressing need of funds, and is administered by our office at an expense of less than I per cant. for collections and disbursement? Methodists would better attend to their own work; so at least it seems to

G. W. Norms.

are not desirable in any home. Insufficient nourish-ment produces ill-temper. Guard against fretful chil-dren by feeding nutritious and digestible food. The Guil Borden Magle Brand Condensed Milk is the mos-successful of all infant foods.

Have You Tried It?

Druggists say that their sales of Hood's Sarsaparille exceed those of all others. There is no substitute for Hand's.

The crockery stores were never more interesting in the display of novelties than this seas ing in the display of novelties than this season. The new shapes and reproductions of old shapes with the dainty decorations are interesting to connoiseeurs in ceramics. The reduced cost, by reason of what Edward Atkinson terms the progressive reduction going on in all industries, is demonstrated in pottery-making, steam power having displaced hands, fuel saving kilns, the new methods of decorations, together with the new methods of decorations, together with the reduction in tariff tax, having brought reality new methods of decorations, together with the reduction in tariff tax, having brought really fine china to the cost of the white ware of a few

The Conferences.

New England Conference.

Boston Preachers' Meeting. — Dr. Luther T. Townsend, of Baltimore, delivered a short and pungent paper upon the theme, "The Decay of Naturalism and the Revival of Supernaturalism." It was an earnest defense of Christianity and a hopeful view of the outlook for faith earsus materialism. Next Monday there will be an open debate upon, "What should be the Relations of the Epworth League to the Society of Christian Endeavor?"

Boston South District.

Bromfield St., Boston. — This edifice has been thoroughly renovated by trescoing vestries and auditorium, painting and newly carpeting the audience-room, and enlarging the pulpit platform for the accommodation of thirty singers. The services last Sunday morning were largely attended and of a most interesting character. The music was under the charge of Mrs. Dr. Parwell, director and organist. Brief addresses were made by Rev. J. B. Husted, ninety years of age. Rev. C. N. Smith, and Rev. Daniel Richards. Many letters of congratulation from former pastors — Drs. Warren, Clark, Rice, Carey,

To every trial subscriber the Publishers

taining portraits of the editors and lesson

writers of The Sunday

School Times, and many interesting facts about

the paper.

Baker Memorial.—The Pilgrim Union, comprising the Epworth Leagues of Dorchester and Quincy, held its quarterly convention at this church, Sept. 18, Mr. E. L. Crowell presiding. Rev. John D. Pickles delivered a stirring adveces upon "Life's Opportunities." A large number of the delegates remained to the reception given in the social hall of the church at the close of the address. The whole affair was a delightful success.

Beston, Morgan Chapel.— A home camp-meeting is in progress here. The interest is genuine, and the results amply repay the work-ers. City pastors have preached from evening to evening. Among them have been Drs. Bates and Brodbeck, Revs. Kennedy, Nelson, McAllis-ter and Upham. Rev. Mr. Russell and wife, evangelists, have been laboring here for a week, and are to continue another seven days. They are very useful and wise in winning souls. Rev. E. J. Helms, pastor.

Jamaica Plain, First Church.— Sept. 15 this church observed its 25th anniversary. Dr. Bates presched in the morning, and Dr. Mansfeld, presiding elder, in the evening. A platform meeting, with several brief addresses, was the order of the atteracon service. Rev. C. A. Shatto, pastor.

Roslindale, Bethany Church.—Lest Sunday morning Prof. H. G. Mitchell presented the cause of the Boston City Missionary and Church Extension Society, and Dr. Daniel Dorchester lectured in the evening on "The Original Ep-worthians; or, The Wesley Family."

Motinans; or, the wessey ramity.

Hollision.—Sunday, Sept. 15, this church enjoyed a real treat in having with them for the day Rev. A. F. Herrick, who was a pastor, much beloved, in this community twenty-eight years ago. It was here that his three sons, two of whom are now members of the N. E. Conference, were converted. While his own church was being so well taken care of, the pastor, Rev. H. G. Buckingham, was having a delightful day with Mr. Sanderson's church, Park Avenue, Worcester. On the first Sunday of this month 6 were received into the church from probation, 3 being baptized at that time.

Josing captized at that time.

Uzbridge.—Rev. E. H. Tunnicliffe, the pastor, writes: "Mrs. S. A. Merrill, aged 76, has just become a subscriber for Zion"s Herald. She has been a Christian and a member of the Baptist Church sixty-two years. Sister Merrill is a sweet-spirited mother in israel, beloved by all who know hor. By reason of failing health and accumulating years she is unable to attend service at the church, but we doubt not Zion's Herald will prove an able minister and comforting guest in its weekly visits to her home."

Boston North District.

Auburndale. — A service in memory of the late Mrs. Susan J. Skeele, wife of Rev. Dr. G. M. Skeele, was held at the Methodist Church in Auburndale on Sunday evening last. Mrs. C. H. Hansford spoke for the Woman's Foreign Missionary Society, Mrs. Dr. Peloubet for the W. C. T. U., and Rev. Dr. D. H. Els, who had been for many years an intimate friend of the family, delivered the principal memorial tribute.

Boston East District.

Tapleyville.—Rev. Ralph Gillam, evangelist, has been laboring with very marked success in this town. The pastor and people are enthusistic in their approval. Hev. W. F. Lawford, pastor.

THE Morris carpets and rugs are beautiful— really works of art, in both design and color— shown by Joel Goldthwait & Co., 189 Washing-

Armenian Relief Committee.

Armenian Relief Committee.

At the request of numerous citizens we, the undersigned, have allowed the use of our names as a committee to take charge of funds intrusted to our care for the speedy relief of the distressed survivors in the Bassoun district of Armenia. We shall remit such funds through the proper channels to responsible persons known to us on the field. Money can be sent to either of the undersigned or to Frank H. Wiggin, Somerset St., or to Messrs. Brown Bros. & Co., 150 State St., E. G. Porter, Beaumont St., Dorchessier; Martin Brimmer, 37 Beacon St., Boston; M. B. Mason, 220 Devonshire St., Boston; H. L. Hlgginson, 44 State St., Boston; Hagop Bogigian, 22 Beacon St., Boston.

If you want the BEST for cooking and heat-If you want the BEST for cooking and heating you must be sure to examine the products of the "MAGEE" Furnace Co. before deciding on the new Range or Heater. The new "Magee Grand" is provided with their patent Over Thermometer, said by expert cooks to be the greatest improvement of the age; while the famous "Boston Heater" is winning its way into public favor with every succeeding year. There public favor with every succeeding year. They are honestly, carefully, and intelligently made for USE — not merely to sell.

Asbury Temple, Waltham.

Asbury Temple, Waitham.

Messrs. C. C. Bragdon, A. M. Williams, G. F. Washburn, A. H. Soden, E. O. Fisk, G. E. Alwood, Thos. Smith, J. L. Harvey, W. A. Northup, G. W. Emery, and Henry Marsh have agreed to form a corporation for the purpose of acquiring, holding, and managing the property formerly owned by the First M. E. Church in Waitham, and they will secure the property when the necessary money has been raised. The corporation can then provide the society with a place for worship, at a reasonable figure, and enable it to go on in its work.

By the wise management that these competent men will secure, with the mortgage placed at \$100,000 at 4 per cent., we believe the income will meet all running expenses and provide an annual sinking fund.

To accomplish all this we must have \$10,000 in addition to that already subscribed. We expet to secure a generous response from the Church Ald collection of the Boston North District, but we must have help from other sources. This is not only an attempt to save to Methodisms splendidly equipped building into which has gone the hard-earned money of some of the most devoted members, but the enterprise involves also the existence of the local society. If our friends, will give us a little help in this crisis, we can pay a reasonable rental and maintain our church on a parity with neighboring churches. If we are compelled to seek another place for worship we shall need \$30,000 to secure reasonable accommodations. In what way will \$10,000 do nore good immediate and prospective than in saving this property and church?

LUTHER FREEMAN, ALBERT M. WILLIAMS.

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lesson help to every live teacher.

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